SERMON PSYCHOLOGY

ERNEST PARRY

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BY

ERNEST PARRY

"Christ . . . whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." COL. i. 28.

"Preaching, as a means of spiritual culture, presupposes a divine constitution of the soul, a human nature charged with divine possibilities. Its object is, by forcible exhortation, by attractive presentation and reiteration of the truth, to awaken the slumbering capacities of the soul into activity, to educate and strengthen that which is already divinely implanted in the germ, to evoke the divine that is in man, to feed the soul from within rather than from without."—A. V. G. ALLEN, "*The Continuity of Christian Thought.*"

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TO

MY WIFE

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SERMON PSYCHOLOGY

I

INTRODUCTION

All who attempt to preach the Gospel try to approach the personalities of others, but not only that, their objective is different from that of the ordinary student of psychology, in that their efforts are part of the whole plan of endeavouring to win the world for Christ.

Considering the greatness of the aim, it comes almost as a shock to realise that formerly the preparation for the ministry of preaching mainly depended on personal vocation. This often developed on peculiar lines, and sometimes men grew to claim more than ordinary help of the Divine Spirit, and preaching was frequently spoken of as a gift; the idea that there was any science or skill about it was not ordinarily thought of.

Preaching has largely remained in this state, while the kindred art of teaching has been revolutionised by psychology. But there are those who are awake to the fact that psychology has a great contribution to make to the whole subject of religion. Part of this contribution, if the preacher be willing to take the trouble, will be to make modern preaching as a whole more effective. The need of this is great, and the whole position cannot be better put than in some words of Canon Streeter:

"The pulpit at the time of the Reformation was the natural centre for political, social and educational activities which now find a more convenient expression elsewhere, in the newspaper, the magazine or the public meeting.

Hence at that time the ministry attracted into itself a larger proportion than now of those who felt they had a message for their time. Moreover, the spread of education and the immense increase of reading has brought about a considerable rise in the level of intelligence in the average congregation; there has been, perhaps, a slight, but only a very slight, rise in the level of education or intelligence in the average clergyman, at least in the Church of England. Hence the growing inclination among the more highly educated laity to insist on short sermons or to avoid them altogether. But the significance of this is discounted by the fact that a reasonably good preacher usually fills his church. What the laity object to is not preaching, but inferior preaching."*

The justification for urging psychological methods in preaching, if there be any need, is that since in the Incarnation God was supremely manifested in man, it seems to follow as a matter of course that the normal means of reaching man must be through human personality. Then naturally all knowledge of man is important. The preacher ought to welcome anything that will throw light upon his inner life—all that goes to make up the content of the wonderful word personality.

Familiar short definitions, such as "The science of the mind," "The classification of mental phenomena," and so on, help to indicate the general scope of psychology, but the sentence above will serve as a convenient definition for the preacher.

Many psychologists could no doubt find fault with some statements in this book, but there is no intention here of trying to outline a complete system of psychology; for example, no mention is made of analytical psychology, but at the same time the writer is in general agreement with such a book as Dr. Bernard

* "Concerning Prayer," p. 274.

Hart's "Psychology of Insanity." The preacher's psychology must naturally have a different content from that of other students. He is bound to include the moral and spiritual-conscience, soul and spirit.

Anyone can see that habits of continual observation, comparison and classification must be formed before the methods of psychology can be used with profit, but it is not too much to say that such an undertaking makes a man "a vessel meet for the Master's use," and follows St. Paul's ideal, "by all means to save some."

The ground covered in the following pages is considerable. This naturally tends to brevity of treatment, and leads to what may seem undue dogmatism, but it is not intentional.

Technical words have been avoided as far as possible, in many cases very simple illustrations have been used, and some obvious statements have been included.

Although the references to preachers and preaching are put foremost, yet some of the material may prove useful to the Sunday School Teacher.

Thanks are due especially to Professor C. M. Gillespie, Professor of Philosophy in the University of Leeds, for criticisms and suggestions, but he cannot be held responsible for any views expressed here; to Rev. W. A. Westley, R. Offor, Esq., and J. Maxwell Hall, Esq., for kindly reading the MS. and offering valuable suggestions.

Acknowledgments of a diverse nature in the footnotes indicate as far as possible some of the help from other writers.

KUDAT,
B. N. BORNEO,
Christmas, 1929.

II

SOME DIFFERENCES BETWEEN PREACHING AND TEACHING

Before dwelling on practical details of sermons, it may be well to consider some differences between preaching and teaching. A few simple statements will help towards clearer thinking about the functions of the former.

We need not pause to define teaching, but preaching was once well defined by Bishop Phillips Brooks as consisting of "truth and personality." If we accept this as a working definition we can see why a drunken preacher would do little good ; but a brilliant organist who gave way to strong drink need not have his playing spoiled, nor his teaching of music ; and a dishonest teacher could still impart knowledge.

Teaching is mainly intellectual, both from the teacher's and the pupil's points of view, and roughly covers all the Arts and Sciences (including Theology). Preaching concerns the whole personality, but is limited in its scope to two ideas, to win souls or to build them up in the Christian Faith ; so we can have an emotional sermon, but, on the other hand, an emotional geography lesson would be absurd !

Teaching can take place daily for several hours without unduly tiring the pupils, provided that a change of subjects is kept in view ; but preaching even weekly to the same congregation is perhaps too much for the ordinary preacher and congregation.

Preaching is, or should be, in the name of God, therefore the responsibility is great, and there is special need to pray for God's help ; but teachers have no such special need to pray before giving a lesson in arithmetic.

A non-Christian who carefully studies our Lord's

methods of teaching may readily admit that He is a great Teacher; but the preacher puts first the fact that Jesus is the Saviour of the world.

In spite of the differences touched upon, it is of course true that, at its highest, teaching is a form of ministry as well as preaching. A teacher who has a true vocation for his profession can inspire others by his enthusiasm, keenness, patience and love of truth. Then the personality of the teacher acts on the characters of the pupils more than the lessons, and young lives are drawn out in many ways. This is true education.

A clerical superintendent of a Sunday School, in reorganising it, moved one of the young lady teachers from a class of small boys to the second class, which contained lads of fourteen. She was deemed to be the most fit to take it, but wished to refuse on the grounds of lack of teaching qualifications. She did not look consoled when told: "Never mind. You are the lesson." Within a few months the boys vied with each other as to who should take her home to tea!

While it is true that every teacher cannot be a preacher of the Gospel by word of mouth, yet it would be a worthy aim for every preacher not to rest satisfied until he has become a teacher. A large percentage of sermon failures are due to lack of teaching skill, but a growth of psychological knowledge is a sure help to greater success in the future.

On the edge of a Northern city is a quiet country parish where the former Rector was a thoughtful scholarly preacher. One Sunday a poor woman in one of the city parishes was heard to say: "I'm going to A—— to-night, to learn something."

III

THE OBJECTS OF A SERMON, AND ITS LENGTH

The congregation, except at early services or some occasional services, expect a sermon in church. It never comes as a surprise, as something thrust forward upon an unexpectant people. They are there ready and waiting for the sermon, and in most cases are willing to make large allowances for the preacher. Therefore in approaching personality by the sermon he has golden opportunities.

It would be perhaps true to say that a large percentage of the ordinary congregation have no clear-cut views as to the object of the sermon, hence we hear criticisms of sermons in most general terms, such as interesting, good, nice, or too long, dull, poor, and so on. Perhaps some of the blame lies with the preacher, and it would be a useful test if before every sermon he asked himself: "What is the ultimate object of this sermon?" The answer, as already said, ought to be one of two things: to convert men, or to edify them in the Christian Faith.

It is evident that to the same congregation the majority of sermons must be of the latter class; but if, as Anglicans, we consider Advent and Lent as the Church's "Mission" seasons, deeper and stronger appeals to the emotions and will can then be made.

Open-air preaching, or perhaps it would be better to call a good deal of it open-air speaking, is, of course, largely of the former kind; but a place of increasing importance must be found for evidential lectures which aim at convincing the intellect. The work of Prof. C. F. Rogers in Hyde Park* ought to be emulated in all our large towns.

* See "Question Time in Hyde Park" (S.P.C.K.).

From an Anglican standpoint some Christians overvalue the sermon, and so we find the pulpit placed in the most prominent place instead of the Altar. Lest this should be thought an unfair criticism, let us quote the words of a noted Free Churchman, the Rev. N. Micklem :

" It would take away much of the present misunderstanding between us if Anglicans would realise that in Free Church life and thought the place of the High Mass is taken by the sermon. Our sermons, well I know it, are often lamentable enough and far from our ideal, but in theory the sermon is with us neither a moral diatribe nor an exhibition of the preacher's views upon religion, but a setting forth of Christ crucified and risen."*

The other extreme to this is in the Eastern Church, where in many churches there is no pulpit at all.

In Anglican churches we find Altar, Pulpit, Lectern, Prayer Desk and Litany Desk each in its appointed place, but we always speak of the " Ministry of the Word and Sacraments." It is a great mistake for anyone to imagine that the sermon is undervalued by Anglicans, but we are not blind to our poor standard of preaching in general.

The Length of a Sermon.—Before touching on kinds of sermons and sermon preparation it seems advisable to dwell on the length of the sermon. It is not thought generally that the length is governed by psychological principles, and the statement may be welcomed by some people that when congregations grumble at the length of a sermon they are generally right !

After twenty-two years' experience and observation the writer thinks that psychologically considered the normal sermon *at its very longest* should be from twenty to twenty-two minutes. This conclusion can be arrived at in the following way :

* " Concerning Prayer," p. 323.

A good lecture, which is purely intellectual, is at its best when lasting sixty minutes, but then it requires a student or at least a person with an appreciative mind to listen effectively. Consequently, most people would possibly agree that a sermon for a general congregation needs to be much shorter.

Then consider that an ordinary person cannot absorb more than say five minutes' play upon the feelings; nor probably will he stand more than three minutes' pressure on the will. Therefore, as a sermon ought to contain an appeal to the thought, feelings and will, we get a sum like this:

$$\frac{60+5+3}{3} = 22\tfrac{2}{3}$$

A special preacher may preach a little longer, and there are occasions when a longer sermon is fitting, but otherwise there is no virtue in length.

In Borneo a Chinese catechist who was gently twitted about the length of his sermons replied, "They do not despise a lot," but some of "they" have been seen going to sleep while he was preaching!

If we read through Canon Liddon's "Some Elements of Religion," it is hard to realise in these days that that book was a course of sermons preached on Sunday *afternoons*. Could this be repeated nowadays?

No greater contrast could be found to these than a recent volume of sermons by the Bishop of Knaresborough,* which are probably the shortest sermons ever published, but have an irresistible charm both in language and presentation of truth. Two fairly recent volumes by Bishop Gilbert White,† of quite a different

* "Pardon, Penitence and Progress" (Skeffington).

† "Fifty-Two Short Sermons" and "Fifty-Six Short Sermons" (S.P.C.K.).

character, also show that the possibilities of the short sermon are only beginning to be realised.

The better a sermon is prepared, the shorter it tends to become, as an extempore preacher of experience once said: "If I be really well prepared, I try not to use any long word more than once. This tends to brevity, as well as good diction."

Conversely, it is also true that long rambling discourses are nearly always a sign of ill-preparation.

An old Vicar one Sunday morning called upon his son, who was an Indian chaplain on furlough, to preach without having given him any previous notice. The son had never preached extempore before, but that morning held forth for thirty-five minutes, and then found it hard to stop!

IV

KINDS AND STYLES OF SERMONS

The ordinary layman has little conception of a sermon from a technical point of view, and judging by some of the sermons we all have heard, there are many preachers with little grasp of the science of sermon making. Therefore it is well to remember that different styles of sermons can be preached in regard to construction and, what is perhaps more important, different kinds of sermons in regard to choice of subject. This distinction is not always clear in preachers' minds, but when recognised it opens up new possibilities of preaching.

The principal kinds of sermons are the following, perhaps in this order of value, or at least of use:

Doctrinal Sermons.—This kind is most frequently used, at any rate in Anglican churches, and is necessary to instruct people and build them up in the Christian

Faith. The simplest way of using doctrinal sermons is to follow the order of the Church's year, and so endeavour to keep the "proportion of faith." The helpful and popular book by Dr. Melville Scott* is here a sound guide, while a more recent book by Rev. A. T. Fryer† offers systematic notes to cover three years.

The keeping of a record of sermons is another means of helping to keep to a doctrinal balance, and prevents a man from drifting always to pet subjects.

Perhaps next in order come evangelistic sermons. These are needful to present the broad outlines of the Gospel either to heathen abroad or the large body of home heathen, or to make special appeals at Lent and Advent services, on the occasions of a parochial mission or a larger "Crusade." Dr. Winnington Ingram's Lent courses with answers to questions are admirable examples of evangelistic sermons.

The two kinds mentioned are commonly used, and some preachers never get beyond them. But if a man be always preaching to the same congregation it is wise to learn to vary the kind of sermon. The following kinds are more difficult to prepare and sometimes harder to preach.

The expository sermon generally has some outstanding exponent in each generation, as, for example, Dean Alford at the old Quebec Chapel, Robertson of Brighton, and Dr. Alexander Maclaren at Manchester.

The great advantage of this kind, is that it helps people to get to know their Bibles, but it is true to say that some preachers are deterred from employing this type either by diffidence, or by the labour of preparation and the necessity of keeping to the limits of the

* "The Harmony of the Collects, Epistles and Gospels" (Church of England Sunday School Institute).

† "For a Three Years' Course of Sermons" (Faith Press).

exposition. Robertson's lectures on 1 Corinthians are a good model, especially in the way he avoids matter which is irrelevant.

Biographical sermons come next, and are usually acceptable. The observance of Saints' Days is a good introduction in this case. Then not only Old and New Testament characters can be taken, but also people through all the ages of the Church; Lightfoot's "Leaders of the Northern Church" is a good illustration. Young men's Bible classes and men's services generally appreciate this kind.

Sometimes a character will make a course of sermons like St. Peter. The best illustrations of the treatment of Old Testament characters are the studies of Dr. F. B. Meyer on Jacob, Moses, David, and Elijah.

The importance of missionary sermons cannot be exaggerated, and can best be seen by a simple contrast between Mohammedans and Christians. In the Near East it is practically true to say that every Mohammedan is a missionary. It cannot be said in the same general way of Christians, for some even regard the missionary sermon as a bore, as the young man did who had the bad taste to say at the Vicar's Sunday supper table: "We have been dosed with missions again"; and many people still look upon such sermons as associated only with the collection for a certain society. This is a mistake and ought to be corrected by regular teaching—that the Christian life must mean universal service; that the call to the ministry should be regarded as a possibility for every young man; that the principle "freely have ye received: freely give" is a missionary one—besides, of course, the binding nature of our Lord's command on our generation. It is said with truth that unless a Church is a missionary Church it is a dead Church; regular missionary sermons will help to remove this reproach.

There are three other kinds of sermons which may sometimes be preached—topical sermons, historical sermons and national sermons—but to make either of these a success needs special qualifications.

Styles of Sermons.—Passing from the kind of sermon we now come to different methods of construction.

Foremost in use comes the expository or (for want of a better description) old-fashioned sermon. Expository here refers to the method. One can preach, for instance, an expository missionary sermon, or an expository evangelistic sermon. This style is described at length in Claude's "Essay on the Composition of a Sermon," an old book which may occasionally be picked up second-hand.

Briefly it consists of the exordium or introduction, three points, and the peroration or concluding application. The points and application must be legitimately got out of the text or subject, and no outside material should be used except for genuine illustrations; there must be no straining of the text.

Straining the text is a weakness that always needs to be guarded against, but it is unavoidable when men will choose to preach from "I shall be a lady for ever," "I am black but comely," "There shall be no more sea," "Two legs and a piece of an ear," and "He crept under the elephant."

The expository style can be varied by applying each point as you go along; that means, however, that you have to find another way of ending. This style is very effective when the conclusion is linked on to the introduction, but it is more difficult than the usual method.

On the whole the expository style is the most useful and should be studied carefully.

Nearly all the sermons of the present Bishop of London are on this plan, and the fact that they are freely used by other people is no small compliment

to his clear arrangement. Father Stanton's sermons also repay study on this method, as well as for his use of crisp and graphic phrases. Among older books, Trower on the Epistles, Denton on the Epistles and Gospels, and Ryle's "Expository Thoughts on the Gospels," are still useful. Spurgeon's sermons are perhaps better to read on account of their fulness than to serve as models. For a good illustration of sound exposition one might follow a sermon outline of Dr. Melville Scott on Gal. iv. 1-7.* The points are: (*a*) Man's position before the Incarnation; (*b*) The time of the Incarnation; (*c*) The truth of the Incarnation; (*d*) The purpose and result of the Incarnation; and the working of them out keeps to a sound model of exposition.

The second style in value, for want of a better term, we may call the discursive style. The word discursive is generally used in a depreciatory sense to imply that the preacher has wandered a good deal either through lack of arrangement or in the delivery of his sermon, but here the word is used in a good sense, to describe the definite arrangement of varied material.

The method is best illustrated by comparison with a wheel. The text is the hub, and each point is a spoke which is begun from the outside and worked inwardly, ending each time with emphasis on the text, which must be a leading idea and generally containing a principle. There should be at least four points; when there are more (the limit being about eight) they need not be of equal length. The preacher is left with material to enlarge on or condense, according to the circumstances.

This style is always acceptable to the listener, and it gives great opportunity to the preacher for illustrations

* "The Harmony of the Collects, Epistles and Gospels," p. 21 (Church of England Sunday School Institute).

from his general reading and experience. It is difficult to construct compared with the former method, and not easy to keep from becoming discursive in the bad sense; perhaps it is better for the beginner to leave it alone for a few years.

As a fair example take the points on the text: "In quietness and confidence shall be your strength."

(*a*) The historical circumstances.
(*b*) A permanent principle illustrated by other "buffer" states.
(*c*) A principle illustrated by the individual, as Moses.
(*d*) A principle illustrated by the individual, as Elijah.
(*e*) A principle illustrated by the individual, as St. Cuthbert.
(*f*) A principle illustrated by preparation for a learned profession.
(*g*) A principle true even in our Lord's life.
(*h*) Present applications.

The following incident will serve to show how the style can be abused:

At a Harvest Festival in the country, a neighbouring Vicar preached on the text: "It came to pass." He dwelt on many circumstances of life in succession, bringing each point to a close by a dramatic repetition of the text, such and such a thing came—to pass *away!*

In spite of the pitfalls of this style it is widely employed by popular preachers, and in the mastery of it lies a good deal of the secret of their power.

The antithetical style next commands our notice; it seems to have been almost peculiar to Robertson of Brighton. Cheap editions of his sermons can now be obtained and should be known to every preacher; probably no sermons have had so large a sale as his,

and, unlike Spurgeon's, for instance, appeal to widely different temperaments.

This plan consists of a careful introduction which ends by stating two points which are direct opposites. Each point is carried to its logical conclusion, carefully avoiding anything unnecessary. At the end of the two points the listener is left with two clear-cut pictures. The closing section is then a "via media," its main feature being that it is constructive, but it requires skilful treatment.

This style is the most adaptable to literary treatment and has a strong appeal to an educated congregation, but with simple language it is admirable for general use.

Psychologically it is ideal, for the introduction should appeal to the powers of perception and attention, the two points make the hearers conceive and contrast ideas, while the conclusion usually appeals to the will.

The last style to consider can only be described as the *Five R's*. It can best be demonstrated by dividing a sheet of paper into ten equal sections. On the left side of the paper the following ideas are supposed to underlie the notes which are put in the squares, while each of the corresponding squares contain an illustration—Ruin, Redemption, Reception, Renovation, Responsibility.

This style is suitable for beginners' mission sermons and occasional sermons. Its strength lies in the fact that it ensures *some* doctrine being preached. Its weakness in the fact that sermons tend to be similar, and it is difficult sometimes to supply an introduction without spoiling the scheme. A sermon on this plan is easily prepared, as the squares can be filled in in any order. Practice on this method will enable the preacher's five points to grow into a course of sermons

To take an example of this style, let us consider the text: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." To correspond with the five R's, try: Darkness, Dawn, Deliverance, Illumination, Choice.

The foregoing remarks on styles of sermons are meant to apply to sermons as distinguished from addresses. The latter allow far more liberty, as when a man is called upon to speak without any preparation. On such an occasion a very effective short address can be given by beginning with an illustration and drawing from it only one idea; sometimes an address need have no introduction.

V

SERMON PREPARATION

PREPARATION is of two kinds, direct and indirect. This may not be realised at first, nor the fact that indirect preparation is the more important.

Indirect preparation should always be going on; its foundation lies in the inner life of sacrament and prayer. Its superstructure is consistent study, *not* specially with a view to sermons; this is the kind that fills the storehouse. It is a general principle that those who are giving out must also take in, and all preachers would do well to lay to heart the precepts: "Reading is part of the work," and Bacon's "reading maketh a full man."

For the student to get the best out of his reading with an ultimate aim of helping his preaching, the following notebooks are recommended to be always near at hand:

First of all the commonplace book, which should be the largest exercise book that can be obtained. Its use can be seen by the remark made to the writer by

the one who recommended it : " The life of Dr. Mandell Creighton has supplied me with the largest number of extracts for my commonplace book." The quotations should be mainly from borrowed books, for this not only saves money but gives one the cream of a writer. The book should be well indexed.

Then a notebook supplement is necessary, which should be a careful index of things read in one's own books that seem to be striking ; the reference to subject, book and page saves the labour of copying out.

This should be supplemented again by a book for striking thoughts and aphorisms. It will also do for extracts which are too short for the commonplace book. It needs indexing and sometimes will furnish an apt quotation for some part of a sermon.

A fourth book as a " sermon garden " will also be found to be a great help. The idea is from an American book, " How to Preach with Power."* The object is to note down in an orderly manner any text or subject that strikes one as suitable for a sermon, and at the time to add anything that bears on it, such as Biblical references, hymns or illustrations. Then by glancing through the sermon garden from time to time, more jottings can be made. Finally, when you have to preach and the subject does not spontaneously present itself, you can look through the nursery and pull the seedling that is most ready. In experience it will be found that this means will always furnish a subject, and, further, it often leads to courses of sermons. Sometimes, of course, seed thoughts are in the garden for years, and some never mature at all.

Our fifth and last book, which is not to be despised, is a book for newspaper cuttings, but it should only be occasionally drawn upon.

In indirect preparation a high place must be given to

* Dr. Young.

general observation—the keeping eyes and ears open for likely lessons. If we may say it without irreverence, this was one of our Lord's methods—cp. the incident of the widow's mites (Mark xii. 41). Anyone who has heard Preb. Wilson Carlile, the founder of the Church Army, will see in his sermons and addresses the art of topical allusion in the widest sense, perhaps without living parallel.

The reading of the sermons of others ought to come under this heading. It is a well-known fact that sermons on the whole do not occupy a high place in literature, and also that many of them are hard and even distasteful to read, but still it was sound advice that was once given by an elder priest to a younger: "It is a good habit to read a sermon a week."

Two friends once assisted a famous missioner (since deceased) during a ten days' mission. The great feature of each evening was the sermon, which lasted about twenty minutes. It was followed by the more informal talks of the after-meetings, which were much longer. Many people were fascinated nightly by the sermons and sat entranced. At the end of the mission one friend said to the other: "His secret lies partly in his good memory, and partly in his powers of description." This criticism is so wise that we may venture to dogmatically say: Do anything you can to cultivate your memory and power of description.

There is at least one more form of indirect preparation that is not to be despised: that is, the reading of good fiction. Most writers spend a good deal of time in trying to refine their style, especially in the concise descriptions of scenes and situations which the age demands. A study of fiction reveals also the enormous possibilities of the use of and the appeal to the imagination, and frequently supplies good illustrations, as when someone admitted that Ian Maclaren's "For Auld

Lang Syne " gave him more illustrations than any other book he had ever read !

Turning now to direct preparation, it can be summed up in a few words. First of all comes prayer. The looking away from self for guidance and help is what this seems to be here in its primary aspect, but there is the reflex action of this type of prayer as of all prayer. In this instance it leads to an unification of mental powers. This is the ideal state of mind, for not only does it mean rest from distractions, but a greater susceptibility to the help of the Holy Spirit, as well as fitting one best to draw out " things new and old."

A priest who was lecturing on preaching once admitted that in preparing the main ideas of his sermons he sometimes came to a deadlock and no thoughts would come. Then he began to pray in intense reiteration the words, " Lord, help me," until help came, and invariably he could proceed.

Next to prayer and concentration of thought perhaps comes the simple counsel of " verify your quotations." It is very easy to give the general sense of a quotation, but when the quotation or definition is exact it gains in power.

The ideal for sermon construction is to make all the material pass through your mind, but if the sermon be overloaded with quotations from books not digested, the preacher is like David as he would have been in Saul's armour.

It is a great help to the speaker from notes to write his points for his own benefit in striking " tag " words. Dr. Harold Ford's points to the Prodigal Son are a fine example; in fact, his book ought to be known and studied by all who wish to be delivered from the bondage of the MS. sermon.

For occasional use alliteration is not to be despised. It is helpful in focussing attention, as on the ideas in

a Collect. It is easy to speak without notes on Trinity X. Collect under the points of, Attending Lord, Asking Servants, Acceptable Prayers. Or if one be taking an incident covering a good many verses it is useful, as on the woman of Samaria, the woman, the well, and the waterpot, to select points that are clear to the most unlettered.

Finally, to contrast the two kinds of preparation brings us back to Phillips Brooks' definition of preaching as containing truth and personality, for no one can tell how long a sermon has taken in being prepared indirectly, because personality plays a great part. On the other hand, in making notes or a skeleton outline an hour will accomplish a good deal; that is the direct setting forth of truth. Let us now take the introduction, points and peroration in order.

The introduction of the sermon considered psychologically is the most important. Its object must always be kept clearly in the mind—it is to get the attention of the people. Therefore the following simple order ought always to be preserved; the congregation must be made to see, feel and act.

The introduction must never be an appeal directly to the feelings, for however earnest the preacher may be the effect will be one of irritation and restlessness on the people. To appeal directly to the will in the introduction is even worse. A small incident well illustrates this. A certain vicar who was not very popular held a mission in his parish, the missioner being a very able man who drew crowds to the services. During the dinner-hour short services were held in some large quarries where there were many workmen. At one of these services the vicar, who was the first speaker, began in a loud hectoring tone: "Now after the mission you must all come to church," and so on. Such appeals, if we can call them that, are psycho-

logically wrong, and thus are ineffective in experience. The introduction ought to settle people in their seats, and an emotional appeal or a challenge to the will cannot do this.

The end of the introduction ought to be clearly marked, and at this stage it is a good thing to state the points to follow; it is like taking people into your confidence, and it helps to sustain the interest.

It is not an exaggeration to say that the introduction can consist of almost any material if rightly used. The following are typical introductions, not necessarily in the order of value:

A short story or incident, of a general nature.

An incident from history, especially Church history.

An incident from biography, especially Christian biography.

A topical allusion.

An analogy or comparison.

The historical circumstances of the text.

The introduction to or characteristics of the book of the Bible from which your text is taken.

A quotation, a proverb, and so on.

Three simple facts about introductions ought to be kept in mind: The introduction is not the sermon proper; a long introduction tires people; a dull or obscure one loses their attention.

The points of a sermon have already been referred to in a general way; a few more remarks are worth bearing in mind. Each point should be clear in your own mind before preaching, or you may get nicknamed like the student of uncertain speech who was called "Flimsy foundations!" So to prepare each point for a skeleton outline may take longer than to fill it in and explain it.

Keep to your point, is advice always in season. It is well illustrated by a K.C.'s advice on preaching

a sermon: "State your case, prove your case, clear your case, sit down."

We are also reminded of the well-known story of the Scotsman who arrived at a service after the sermon had begun, and whispering to a neighbour said: "Whaur's his ground, mon?" The neighbour replied: "Why, he's lost his ground long ago, and is just swimming."

Points should connect, if possible. Generally it will be found that successive points grow out of each other. Where this is not the case, it is well to connect all the points in the conclusion, especially if it contain the application.

Each point should be treated evenly and not too long. This, of course, applies to sermons with two or three points. Five minutes is ample in an ordinary three-point sermon. Such a sermon with a crisp two minutes' introduction and a three minutes' conclusion will get the best value out of twenty minutes.

We must remember that this division is the body of the sermon, where the appeal is mainly to the mind and perhaps a little to the feelings. Consequently here we have need of all our stores of knowledge, and all our powers to *teach*. Illustrations are necessary not only to make things clearer, but also to prepare the ground for the appeal to the will.

The peroration or ending of the sermon does not receive as a rule the amount of preparation which is its due; sometimes it is left to chance, and often a good sermon is spoilt by a bad ending. Sometimes it is evident to the congregation that the preacher does not know how to end, and they become like spectators watching an aeroplane trying to find a spot to alight on! All appeals that he has made to either feelings or will are dissipated.

The importance of having a good ending cannot be

over-estimated, especially the last few sentences. We may take two examples from Holy Scripture to illustrate this. Psalm cvii. is like a meditative sermon, and is perfectly rounded off in the last verse: "Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord" (P.B. Version).

Or let us consider how Hosea ends his prophecy: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."

Sometimes the final sentences can be prepared at an early stage, and will thus form an objective to which to work up the whole sermon.

The conclusion of a sermon contains many pitfalls, a few of which ought to be noticed. For example, it is easy to get into the habit of always ending in the same way; there is the real temptation to try for a little extra effect, and is it not Satan who says: "They are listening well; give them an extra five minutes"? The ending of a sermon should generally contain an appeal to the will. How easy to overdo it!

VI

THE DELIVERY OF A SERMON, AND AFTER

It is advisable to stand perfectly upright and not to lean over the pulpit. It may look an easy and familiar attitude to lean forward as if taking the people into your confidence, but it is fatal to correct breathing. Every preacher ought to welcome opportunities of speaking on an open platform as a means of helping to overcome nervous habits of which he is not aware; for example, a man cannot stand on one

leg on an open platform, but it has been done in a pulpit.

The opening prayer or invocation should be said fairly slowly in a firm clear voice. Any mannerisms or affectation of manner at the beginning will mar the value of the finest sermon, as also will nervousness which begets hurry, and hurry which begets further nervousness, that disintegrating force which is a bugbear to many young preachers.

Notes should be ready beforehand and anything you want to refer to, as an awkward pause may lead the congregation to think: "Poor fellow, he's nervous."

The text should be announced firmly, clearly and without hurry, followed by a slight pause before commencing to preach.

An even level voice should be used at first, but as you get the grip of the sermon and the people you can let yourself go, speaking with various degrees of loudness, pitch and speed, but all this must be natural and not forced. The varying tones of the voice will be the outward expressions of conviction and earnestness within. While the appeal to the intellect will constitute the largest part of the sermon and need not be full of striking variations, the appeal to the emotions and will, if studied in a really great preacher, will be found to contain the most subtle changes of voice; most of us can remember the gentle lowered voice to persuade, or the thrilling trumpet call to stir men to action.

The preacher should try to forget himself and remember that he is not standing there for self-gain or glorification, but for the glory of God and to help immortal souls; but self-forgetfulness must not be allowed to become over-confidence, for while diffidence is bad, over-confidence is even worse.

If you feel that you want to use gestures, they must be

natural, not stagey, and should never be allowed to become habitual.

It is a good plan to look at the congregation. The people expect it, and when it is not done the loss of power in influencing other personalities is considerable. A well-known preacher, who, before his ordination, was a political speaker and elocutionist, once said: "I should look at the congregation even if I lost my glasses and could not see them."

After the sermon may include a good deal, but we will confine ourselves to three things. Many sermons have been spoiled by forgotten notices being given out at this time: the preacher knows this by the effect on himself when a notice has been given out by someone else!

The preacher will generally notice after the sermon a feeling of depression, a washed-out feeling. It is a sure sign that virtue has gone out of him. Thus the quiet time *after* the sermon is as important as the quiet time before.

When possible a mental review of the sermon should be made for future guidance, and if the chance arises of preaching it again within a short time, it is well worth doing.

Then, the man who can approach the personalities of others by regular visiting learns a great deal to help his preaching; while we shall not be far wrong in affirming that the sermon should not only be begun, but continued and ended in prayer, for prayer illuminates the preacher and ultimately blesses the people.

VII

PERSONALITY CONSIDERED

Up to the present we have, as it were, been standing outside the preacher a good deal, analysing, criticising and advising him, henceforward let us chiefly look at the congregation through the eyes of the preacher, and try to appreciate some of the psychological facts and principles which are his means of guidance. This means that we must look at man first of all as a unity before any analysis can be attempted; this naturally leads to some consideration of what is meant by personality.

It is a word which above all others unifies the mysteries of man's inner life, but unfortunately it has been popularised, and as a consequence has been used with widely different shades of meaning; a short note to draw out some of its true meaning is here necessary.

"It is not easy to describe what is meant by personality: but it seems to be that the idea ultimately is an effort to get at what you *are*, and this in most cases is only another side of what you *do*, in the widest sense of that word embracing what you think and feel. Moreover, as the word personality is not applied to any sort of being except a man, it is implied that a man is a different sort of being from any other. For psychology, as man seems most like the higher animals, the way of approach seems to be naturally to compare him with such higher animals to see how he resembles them. Then personality will be that quality or system of qualities in virtue of which a man is the *cause* of instinctively human acts (in a very wide sense).

"Now the central idea of psychology is *conscious life*. Life always means some reaction of the organism to

stimuli from the outer world: in conscious life the stimulus is through sense-perception. The reactions are partly instinctive, partly acquired in experience. As life goes on through experience, memory, etc., the organism becomes more and more an *independent* source of its own actions: it becomes more and more master of circumstances, less its passive tool, thereby evolving the distinctive characteristics of man.

"This, it seems, is one of the essential ideas of personality—viz., that *our* actions, including thoughts and feelings, are *our own*, and they are not a mere sounding-board.

"Another essential idea is *unity*. All the various items of experience as they unroll in time are connected together in our experience through such processes as memory, and can be focussed upon the practical problems of the moment through will.

"Another is *individuality*. If two persons have precisely the same outer experience they make different use of it. From the very first attention is selective, and by a cumulative process the divergences become wider and wider" (Gillespie).

We are now in a better position to use as a convenience the familiar division of human personality into thought, feeling and will, remembering, however, that there is no separation between the three, for all are mutually related as life functions; also for the preacher the analysis is far from complete, for it ignores the moral consciousness, soul and spirit, which bring us back again to man's inner life as a unity.

The primary function of knowing is to become aware of the conditions of action. In its primitive form in the sub-human animals, it is confined virtually to a knowledge of the world around by perception, but in man it extends to knowledge of purposes, motives, and so on, to self-consciousness in fact, and in man one

of the actions which have value in themselves as ends, is the exercise of the function of knowing.

Feeling is difficult, because the word is ambiguous, and many processes which are commonly called feelings are really connected with the will. But in general it may be said that the peculiar warmth or coldness of tone of certain experiences, such as pleasure, pain, emotion, seem to exercise much influence on action, and to be the evidence for the existence of marked emotional dispositions.

Conation, the act of willing, is really fundamental, for all life is made up of conations. One does not mean necessarily effort, but rather this, that, just as you analyse a physical movement into a system of simpler movements, so all conscious life can be regarded as a system of conative processes: that is, processes which have a certain direction and a definite goal. And the *consciousness* belonging to them is impulsive, a pulling towards the goal rather than a push from behind. This is clear in desire and will, and is really to be found in what used to be described very badly as "the association of ideas." If I have to repeat the alphabet, the connection between the sounds may be formed by association, but I can only do it if (1) I have formed a conative disposition to pronounce one sound after another; (2) I now form an intention to do so. For personality conation is essential; from this point of view what matters is not what you know or even feel, but what you do with your knowledge and your feelings. This is finely stated by Hocking,* "The work of experience is the dialectic of the will"; and in Bishop Temple's definition,† "Will, conceived as the seat of purpose, is not a separate faculty, except in the sense that man has the capacity to form a purpose;

* "Human Nature and its Remaking."

† "Christus Veritas," p. 60.

rather it is the co-ordination of his whole psychic nature for action."

Another division of personality is to reduce it to the terms of the three primary instincts of self, sex and herd. This is to follow definitely the New Psychology. Canon Pym well applies what some would call the "assured results" of the New Psychology in "Psychology and the Christian Life," a book which no preacher can afford to ignore. But should there be some who think that this is the only way of dividing human personality, they cannot do better than read Clutton-Brock's wise plea for a philosophy of the spirit.

"We live in our relation to the universe, and not merely in our effort to go on living. And this relation of ours is threefold, and must be threefold if it is to be right and sane. It is a moral relation—that is to say, a relation of action—an intellectual relation, a relation in which we discover truth, and an æsthetic relation in which we discover beauty. But the moral relation, the most active of the three, cannot be right unless it is prepared for by the other two, more passive, relations."*

We claim a right then to keep to the older division of personality into thought, feeling and will, but do not forget the unity of personality, and that it is the same *I* which thinks, feels and wills.

Also, if we take 100 to represent the totality of personality (though such a norm does not really exist) very few, if any, men possess $33\frac{1}{3}$ of each. A student of character, after prolonged observation, once said that he had never met an evenly divided personality. To digress, one might use this as an argument for marriage, and the delicate compliment of a wise saint to his charming wife, "You make up my deficiencies," profoundly illustrates it.

* "The Ultimate Belief," p. 77.

In our general reflections on human personality we can also say: All men are different by unique endowments, heredity and environment; but having said this, it is also true that on the threefold division of personality men have such likenesses as to give rise to the strong assumption of universal mental laws.

Part of the preacher's self-examination ought to be to find at least a partial answer to the question, What am I? by trying to compute to some extent the order and value of his powers of thought, feeling and will. Then, having discovered the weakest point, by steadfast resolution to endeavour to cultivate it, using as a general guide the definite idea of trying to do the things which we say that we cannot do, and at the same time remembering that our natural tendencies will develop themselves even without our conscious knowledge, the aim always before us being the idea to make the inner life a harmonious whole. This will react on others in that indirect preparation for sermons which is always going on.

The more we practise true introspection the more we shall be able so to look at others that ultimately it will be for their profit. A doctor studies his patients and accumulates knowledge that will help succeeding patients, and in consultation other doctors. He will probably say: "There are no two cases alike; I can learn from them all; and the majority of patients illustrate some well-known laws."

This analogy could be pursued much further with benefit, but space forbids. It surely does not need to be emphasised that as a doctor studies the health of his patients' bodies, so the minister of Christ must study men, women and children in anything that bears on their inner lives with the aim of bringing all to spiritual health and fitness for the Master's service. Each person is a source of wonder, and merely as a study

is of never-failing interest to the psychologist. How much more to the preacher! This fact appealed to St. Augustine of old, for he said: "And men go abroad to admire the heights of mountains, the broad tides of rivers, the depths of the ocean and the circuit of the stars; and pass themselves by."

VIII

PERSONALITY APPROACHED THROUGH THOUGHT

PERHAPS the commonest, and one may say the normal, approach to the inner life is by means of the powers of thought. It may happen in the following order, but it is not uniformly the same with each person, nor even on each occasion to the same person: Perception, attention, memory, association, assimilation, imagination, reflection, opinion, conviction. Now, one cannot carry the idea of thought beyond conviction, for the next stage is action. In action, however, the will cannot operate to any great extent without the powers of cognition; thus we recognise that thought interpenetrates the whole of life.

Perception.—The general function of sense-perception is simply awareness of the outer world as the basis of action: and the advantage of the senses of vision and hearing in giving warning of distant danger and indicating distant benefit. So far as man is concerned, perception of spoken words and written signs form the basis of extended learning.

At first the idea of perception is connected with the eye only, and although most perception is by this means, it can in a less degree be connected with each of the five senses.

I perceive that he is a stranger (seeing).

I perceive that it will rain (hearing). (In the Far East we can always hear the "sound of abundance of rain.")

I perceive that a fox has been here (smell).

I perceive a flavour of paraffin in this meat (taste).

I perceive that this wood is hard (touch).

We use the cognate verb to perception regularly in ways like this. Hence it follows that a blind man perceives, though less than an ordinary man; a deaf man perceives with his eyes more than a man who can see—much more so when in deaf and dumb schools children are taught lip-reading!

The preacher who has used an object on which to base his address to children recognises the universality of the powers of perception: the teacher who has handed round an object in class, and then asked the class to write a composition on it, is at once aware of the great divergence of those powers when he corrects the attempts.

The preacher, as he glances at the congregation before the sermon, ought to feel encouraged because the various stages of the service (especially if it be entirely in his hands) prepare for the heightening of sense-perception. The other point of view was well expressed by a thoughtful business man: "When you get up and face the congregation—by George! What a responsibility! It's worth preparing for." It is the responsibility of facing a large amount of sense-perception that will not remain stationary for a fraction of time, but will either be dissipated, side-tracked, or transmuted into attention.

Attention.—Attention may be defined as sustained and controlled perception; two illustrations of uncontrolled perception may be worth mentioning. When a child is asleep usually the eyes are closed, and at that moment

they are not controlled; raise an eyelid and see. The eye at this stage is like the lens of a camera, for to take a proper photograph the lens must be controlled by the shutter, otherwise there is only a confused image on the plate. If the second eyelid be raised, confusion of impressions ensues and the child will probably wake up with a bad temper.

Again, a drunkard who says that he sees double really does so, for through excess of drinking he has lost the power to focus both eyes on the same object. In a less degree while he is reaching this state his powers of perception can only be partly utilised, and his attention to any subject shows no signs of control, hence his maudlin speech.

Normally a person controls his perceptive powers, but we must bear in mind that the idea of control associates perception with the will. The familiar injunctions to "pay attention" and "concentrate your attention" imply a large amount of will. By skill in teaching and the subtle charm of some persons the attention can be gained and kept without any conscious effort on the part of the listener. Canon Liddon had this power in a marked degree, for he could make three-quarters of an hour pass and seem like ten minutes to the hearer, and it is worth remembering that he was preaching from manuscript.

Attention defines, *e.g.*, size, weight, number.

Attention differentiates. Perception may say, This flower is red, that one is red; but attention says, This one is scarlet, that one is carmine; thus attention is a deeper mental process than perception and frequently involves comparison.

Attention is selective: and it is only what you attend to that you make use of in memory, either for immediate or for later action. What you attend to depends upon *you*, not simply upon the nature of the object: on your

congenital endowment and your acquired interests; therefore attention is one of the factors bearing upon individuality.

Attention always involves the reproduction of past experiences: it means the effort for clearer awareness and the focussing of the processes of cognition; therefore attention is a factor in the unification of experience.

Attention involves a reaction of the central self to the outer stimulus; therefore it seems in its way a subordination of the not-self to the self.

The preacher must get the attention of his hearers and hold it, or the way will neither be opened to an ordered memory nor to a response to counsels of admonition. A study of Haggai's message (Hag. i.) shows how he riveted the attention of the people by a striking question: "Is it a time for you yourselves to dwell in your cieled houses, while this house lieth waste?" We can imagine an effective pause following, and then the word: "Now therefore thus saith the Lord of Hosts: Consider your ways"; then he reasons, reiterates his "consider your ways," and further argues with the people. His approach to personality did not stop at the powers of perception, though this was unconsciously appealed to by the burning zeal of the prophet, which added visible force to his words.

The attention must be held when gained: all kinds of outside influences are battling for it, and divided attention is fatal. Two illustrations are worth noting to prove this. In a country church which was well filled one Sunday evening in the summer, a little boy of four suddenly announced in a loud voice during the sermon: "I want to go home." The preacher unluckily paused, the mother started for the door, while the congregation tried to keep their composure. As the door was closing the words came in, "I want my daddy," and the congregation collapsed.

On one occasion the writer was conducting a lantern service, and all went well until the last hymn. The people were reverent and attentive, and there was an atmosphere of devotion. The last hymn was "Lead, Kindly Light," and in the second verse a fly got in the lenses of the lantern and slowly marched across the twelve-foot square picture. At a glance it was seen to be impossible to get it out; the congregation began to show signs of suppressed laughter, the atmosphere changed in a moment. It was no use; the people had to laugh at the magnified fly, and having been hastily dismissed with the Grace went out—some looking a little ashamed, others openly sniggering.

Memory.—Every object or idea that can be perceived, when brought before the mind, leaves an impression. The means by which these impressions are received and retained is memory, each day of the mind being like an unused film which must be used on that day. Objects partly out of the picture give rise to the phrase "marginal consciousness"; or to put this another way, indistinct impressions and memories arise because the powers of conscious attention have either not been gained, or the attention has been subsequently divided. How do we know this? The following combined considerations seem to be convincing:

The conscious remembrances of childhood both our own and those of other people are often referred to after this manner: "It made such an impression on my mind that I shall never forget it"—*i.e.*, conscious attention was the gate of memory.

The common use of the word remember assumes the great fact of memory. The Bible has many references which illustrate this—*e.g.*, "Remember ye not the former things, neither consider the things of old" (Isa. xliii. 18); "Remember the former things of old"

(Isa. xlvi. 9); "Remember the days of old, consider the years of many generations" (Deut. xxxii. 7).

And conversely Israel is frequently charged with forgetting, as "My people have forgotten Me days without number" (Jer. ii. 32).

Another simple proof of the fact of memory is when the conscious mind is decontrolled, as in delirium through fever, strong drink, or injury to the head, when all kinds of past things come to light, thus Archbishop Maclagan of York while in a fever spoke Hindustani after not using it for forty years.

Take another simple fact. A child of ten is sometimes called upon to face as many as eighteen subjects in a school curriculum, and expected to remember from lesson to lesson.

If you had no memory you would have to wait for the experience to be repeated through outer agency before you could act. Memory provides a wealth of starting-points: it adds to your material; but note how memory is dependent on interests: hence its differences from man to man.

Impressions received may not be realised for years or may never come to light through lack of the appropriate stimuli, but it is not too much to assert that no impression is really lost. The mind has a system of references and cross-references to its contents that surpasses the work of index-makers. This ought on the one hand to encourage the preacher, but it ought also to warn him to be careful in preparing the sermons with which he hopes to impress others. More so when we remember that impression leads to expression (life). St. Paul knew this when he said: "Whatsoever things are true, honourable, just, pure, lovely, of good report . . . think on these things" (Phil. iv. 8).

We probably shall not be far wrong in giving a wider significance to memory than what is said above, for,

as Dr. Paterson Smyth says,* "Memory is something more than impressions on the gray matter of the brain—memory is in the man himself who is behind the brain, and therefore must go on with him."

Association.—This word describes the linking up of separate elements of experience on some system of your own, similarity being rather a secondary consideration. For a concrete system is built up, not of similars, but of differents, as in the subject-matter of a science; and this is built up upon some central framework. If I link up the letters of the alphabet by the so-called "contiguity" it is through the idea of the alphabet. As Stout puts it, "the unity is really continuity of interest." This is to be found even in analogy: for if you say the kingdom of heaven is like a grain of mustard seed, the analogy is useless unless there is a clear picture of the system of reality suggested by the grain of mustard seed and its growth.

As each impression is received it is classified, compared, and automatically placed in its own compartment, category or class. The small child who is studying the eighteen subjects may not be aware of this, but always remembers where the last lesson of each left off, and rarely becomes confused. A person can study three languages conterminously and yet keep them separate; but when the mind is partly decontrolled through sickness a sign of this may be, for example, the tendency to write an English word in Greek letters.

If the right stimulus or successive stimuli be applied to the mind, we can go back by stages to the primary impression; this fact comes under the heading of what the older psychologists called "association of ideas," but some modern analytical psychologists are concerned more with the term "free association."

Our Lord recognised this idea of association of

* "The Gospel of the Hereafter," p. 43.

similar things and appealed to it continually: "The kingdom of heaven is *like* . . ."; and all analogies, similitudes, allegories and parables assume it too. From the idea of association comes the golden truth of teaching "from the known to the unknown"; our Lord's parables are the classic illustrations of it. Where this law is not obeyed either through carelessness, inefficiency, or through being over the heads of the audience, the road to the deeper elements of personality is barred, because in the initial stages the powers of attention have not been gained; the law of association is not in abeyance, but is not helping the conscious mind. This is the root explanation of some dry sermons in the pulpit, and dull lessons in the classroom, as when a fluent preacher began his sermon to a village congregation with the first sentence: "Is man a cetaceous protoplasm?"

Assimilation.—The perception of a physical object never reveals its whole nature: what you see is only part of the real object; the rest is supplied out of previous experience. What you see is only a sign with a meaning, the apprehension of which means a contribution from your own stores of acquired knowledge. Just so the actual words of a preacher are signs with a meaning, which can only be grasped if the hearer be in contact with the speaker through the medium of reflection.

Food is said to pass by assimilation ultimately into the physical system, and the same term can be applied to the mental process by which living impressions pass into character and behaviour. Impressions may seem to be dormant and passive; but they never really die, for the work of assimilation is unconsciously going on. On the other hand, all that a man consciously applies himself to is not consciously assimilated; and learning a thing "off by heart" is not necessarily assimilation. This is well illustrated in learning English by the

assiduous use of paraphrasing and précis writing. To turn poetry into prose in your own words or to summarise an author or passage are both good tests as to whether students have assimilated their real meaning or not.

The Church rightly lays stress on meditation as a means of assimilation of spiritual truth: alas! to many Christians meditation is but a name. An able book by Henderson* has brought out possibilities of meditation on psychological lines; it ought to be known by all students of religious psychology.

The mention of assimilation leads to the fact that preaching has often been likened to the giving of food. Now because some food is not properly assimilated by the system, the fault may lay in the food. St. Paul knew this, for he wrote to the Corinthians: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. iii. 2); cp. also the writer to the Hebrews, "And (ye) are become such as have need of milk and not of strong meat."

Imagination.—In now referring to the imagination—"the leap of the mind in advance of conscious thought"†—it is, of course, clear to thinking people that all division of personality is imperfect because the so-called divisions constantly overlap; we do not mean to deny this fact.

Imagination may be described as the faculty for constructing and rearranging mental images in endless combinations, the *free* combination of material derived from experience. By free we mean independent of the order in which the material has been received; hence it follows that it is peculiarly indicative of the mental character, because the order of the imaginative

* "A Ladder of Meditation" (S.P.C.K.).

† A. C. Turner, "Concerning Prayer," p. 382.

system can only be derived from this; and a happily constituted imagination may provisionally arrive at truth before actual experience, as in the case of great scientific discoverers.

Imagination is possessed by men in varying degrees. It is a national characteristic in Celtic people; in other people it is almost lacking. Some claim too much for its action—the power to create "ex nihilo"; on the other hand, it has been depreciated and ignored in the past by the preacher: while the artist, the poet, and the actor have always given it a high place. Again, claims have been made to extend the sphere of imagination, perhaps too far, as "For practical purposes the study of the mind is largely the study of the imaginative faculty."*

Imagination implies a power of conscious control, except in the case of daydreams and reveries, which are probably a mixture of memories and a little self-hypnosis, and therefore are not representative of normal imagination; but by itself the imagination is not a reliable guide, and Butler's words are still true in experience: "One cannot but be greatly sensible how difficult it is to silence imagination enough to make the voice of reason even distinctly heard."† Therefore as a mental state it must not be worked on too much by the preacher, or the energies and skill which ought to be spent in trying to reach the citadel of the will may be dissipated and lost. An unreal work of fiction usually leaves us dissatisfied, but a difficult imaginative poem requiring effort to grasp often inspires character; the latter contains more than imagination, yet the majority prefer the fiction, and, probably, the sermons which make no demand on the will.

Bishop Brent in his helpful book "Adventure for

* "More Psychology and the Christian Life," p. 105.

† "The Analogy of Religion," Everyman Edition, p. 9.

God" says: "Neglect the imagination and you offer an affront to faith. I do not hesitate to say so, for I believe the imagination to be as truly divine as the reason in conjunction with which it is to be used. . . . The imaginative man is the one who will most quickly come into touch with the people, for the control and use of the imagination is essential to sympathy."

Until recent years the study of the imagination in children was largely neglected: now it is recognised that imagination forms perhaps the chief part of much primary education, and up to the age of nine the imagination is the dominant part of a child's mentality.

Our Lord appealed to the imagination in a marked degree; the parables of the Prodigal Son, the Good Samaritan, and the Pharisee and Publican are perhaps the finest examples of this, although some of us may never feel the full force of this appeal because of its familiarity. The late Bishop Boyd-Carpenter used to tell a story of a young cultured man who had been brought up virtually a heathen, at the age of twenty going to church for the first time. The second lesson was the story of the Prodigal Son, to which he listened entranced, never having heard it before!

If the preacher have the arranging and conducting of the services at which he preaches, he would do well to remember some words of Bishop Temple: "Imagination is normally the link between intellect and will. But there is a particular act of will for which this use of the imagination is indispensable—the act of worship."* Preaching has its rightful place in Christian worship, and the more its setting is studied, the more effective it will become.

Reflection.—Although this is a familiar word it is well perhaps to remind ourselves of its root meaning, namely, a bending back of the mind. It is not necessarily

* "Mens Creatrix," p. 159.

a mental state successive to imagination, but exists alongside it; consequently a person may have an equal capacity for both, but this is not common. More frequently an enlarged power of imagination—and here note the adjectives which usually go with the word imagination, such as vivid, lurid, brilliant—is not found with great reflective powers, though great poets like Shakespeare, Browning and Tennyson had both; this, however, is perhaps better covered by the idea of genius, the definition and scope of which lies beyond this simple book. On the other hand, the possession and cultivation of considerable reflective powers usually dwarfs the growth of imagination and may entirely exclude it.

To contrast further the imagination and reflection, we may venture to say: reflection deals with the past, imagination with the future, although reflection can carry a logical train of circumstances into the future with the aid of imagination. Reflection seeks for logical reasons, while imagination, which is also allied to intuition, jumps to conclusions. Reflection can lead to suspended judgments; but imagination can build castles in the air almost instantaneously.

Every time we use the words think, consider, ponder, remember, deliberate, meditate, muse, brood, etc., we are making a greater or less appeal to the powers of reflection, whether this is in ordinary conversation or when we choose our words more carefully while preaching and teaching.

Another contrast ought to be pointed out, that between reflection and the practical attitude of mind. Normally, thinking is preparatory to action: the reflective attitude means a suspension of action, including even the activity of imagination, and turns the attention to a fuller apprehension of what our perceptions and thoughts involve.

Perhaps the best illustrations of our Lord's recognition of the powers of reflection are the two small parables on the idea of counting the cost. "For which of you, desiring to build a tower, doth not first sit down and count the cost? . . ." (Luke xiv. 28-32). In face of the popular call to "live dangerously" this idea at first seems too prudential, but on closer examination it is seen to make the appeal to the will more effective on the lines of perseverance and determination. A few more examples from the Gospels should be noticed.

"Consider the lilies of the field, how they grow" (Matt. vi. 28).

"And He said unto them, Take heed what ye hear" (Mark iv. 24), where Dr. Swete translates "take heed" as "weigh the matter."

"There were some present . . . which told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And He answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things?" (Luke xiii. 1-5). His comment was probably not on a mere opinion of the people, but on the best theory which they could formulate.

In the parable of the Rich Man and Lazarus Abraham in Hades is represented as saying to the rich man: "Son, remember that thou in thy lifetime receivedst thy good things . . ." (Luke xvi. 25).

Then, our Lord answers the rich young ruler's eager question by saying: "Why callest thou Me good? None is good save one, that is God." There need be no difficulty of interpretation here if we take this simply as a challenge to the ruler's powers of thought and reflection.

The non-use of reflective powers marks a man as careless, while the misuse of reflective powers leads to worry. Worry is not only condemned by our Lord,

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"Be not therefore anxious for the morrow" (Matt. vi. 34), but is also out of accord with right psychology, as witness the familiar phrase, "It's worry that kills."

The contemplation of the reflective powers of the congregation ought to react on the preacher in sermon preparation, for he should give them something to reflect about, and this can only come by the preacher reflecting himself.

Opinion.—In referring now to the idea of forming opinions we have another illustration of the fact that in trying to divide mental processes we constantly overlap, for some opinions are formed without much reflection. From experience we can say that the mind is bound to form an opinion on every object, fact or idea brought to its conscious notice. Sometimes the opinion follows immedately after the first perception, but at other times only after the exercise of the powers of attention. For example, upon the fact of having a fountain pen brought to one's notice for the first time the first opinion might be: "It's black" or "It's different from any pen I've ever seen before." After attention the opinion might be: "It will save time." Of course on some things people say that they have suspended their judgments. This may be so; but all the same some opinion will have been formed, though not expressed. The preacher would often be more encouraged if he could remember that, when he has appealed to the perception and got the attention of his audience, their minds are bound to form opinions upon what is set before them.

Our Lord recognised this in presenting certain things to the minds of His critics; perhaps the best example is His counter-question in the matter of John's baptism. For when asked about His authority He said: "I will ask of you one question, and answer Me, and I will tell you by what authority I do these things. The baptism

of John, was it from heaven, or from men? answer Me." The religious leaders, of course, had an opinion, but they saw that the question only admitted of two answers, so they tried to plead a suspended judgment! (Mark xi. 29).

Another good example is: "How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?" (Matt. xviii. 12). The opening question in Greek could be equally well translated "What is your opinion?" This translation or "How does it seem to you?" would also do for: "What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers?" (Matt. xvii. 25). Or again in another passage, "But what think ye? A man had two sons, and he came to the first and said, Son, go work to-day in the vineyard" (Matt. xxi. 28). Here, as in the examples above, the verb is the same one in Greek and could even be rendered by: "How does it strike you?" Yet again our Lord's question to the Pharisees contains the same verb: "What think ye of Christ? Whose son is He?" (Matt. xxii. 42). He knew that they had formed their opinions, but here the deeper meaning of judgments seems more suitable.

With this section the one on Conviction should be compared, for the difference is mainly an affair of degrees of belief, that is, degrees of intensity. And this variation of intensity shows that there is a strong element of feeling in belief and hence of influence on the will. Opinions are statements of what you believe to be facts: convictions are expressions of your ultimate valuation.

Conviction.—Reflection or consciously directed thought leads usually to action, which is in the sphere of will.

Conviction is the intermediate stage: the making up one's mind to a course of conduct without regard to the consequences.

Of our many beliefs, those which go deepest to the springs of will—generally one or more outstanding ones—these we call convictions. Brother Lawrence is a noted instance of this in basing all his religion on the idea of the Presence of God. Henry Martyn is another illustration in more recent times. Recorded in his journal was his secret prayer when he landed in Calcutta: "Now let me burn out for God."

Some people mistake opinions for convictions, the many for the few. Men won't die for their opinions, but they will sometimes for their convictions. The gap between the two is a definite one.

The New Testament contains many examples of conviction, and a few leading ones are worth quoting here, foremost of which is Peter's confession of Jesus as Messiah. Notice how the Lord first of all asks: "Whom do men say that I the Son of man am?" The answer shows that opinions were divided, for some said John the Baptist, some Elijah, some Jeremiah. Then Jesus said: "But whom say YE that I am?" (The pronoun is emphatic in Greek.) "And Peter answered and said, THOU art the Christ, the Son of the living God" (Matt. xvi. 13*ff.*). Thou is emphatic, too, and is indicative of that deep conviction that led to the first confession of Jesus as Messiah.

The note of conviction is seen in the utterances of John Baptist; the confession of Thomas (John xx. 28) is another instance; and many passages from the writings of St. Paul.

It is a truism to say that if a man would produce conviction in others he must have settled convictions himself; he must be ready to follow the Master's ideal: "We speak that we do know, and bear witness of that

we have seen" (John iii. 11). This ideal is further drawn out in some words of Phillips Brooks: "He was not satisfied to win man's affection by His kindness, nor to govern man's will by His authority, but that He also wished to persuade man's mind with truth."*

This brings our first line of approach to personality to a close, and we should remind ourselves once more that our object is not simply to try to analyse men, but to win them for God: to translate the Christian Creed into terms of life and conduct. On the line of the intellect only this cannot be done; the feelings must not be ignored; the will is all-important. Where the preacher makes little appeal to the feelings and will, the congregation become sermon tasters and sermon critics, rather than practising Christians. Were John the Baptist or an archangel to preach in the hearing of some people they would but evoke the criticism: "What a *nice* sermon." But having recognised this it still remains as a fact of experience that the majority of British people are best approached by the appeal to the normal processes of thought.

IX

PERSONALITY APPROACHED THROUGH FEELING

In dealing with feeling we ought to notice at the outset the distinction drawn by Shand and other contemporary psychologists between emotions and sentiments, for it is quite vital. By emotion they mean a transitory experience of peculiar character and warmth of feeling,

* "The Influence of Jesus."

the physiological concomitants of which are well known, and are closely connected with primitive instincts as in fear and anger. By a sentiment they mean a complex system of dispositions or tendencies to think, feel and act in certain ways in certain situations, marked by emotional experiences. For instance, a mother's love is a sentiment in this sense: it is a complex tendency to feel "tender emotion," sympathy, fear, anger in respect of one object, the child, which acts as the centre round which all these tendencies gather. This distinction must be kept in mind whenever the words feeling or feelings are used.

What the preacher wants to produce is sentiments, not sporadic emotions; in this way feeling is enlisted in the work of building up character. Revivalism is often futile because it rouses uncontrolled emotion, instead of appealing to and producing sentiments. Moreover, emotional display may be the product of accidental circumstances: a sentiment when formed is part of the character.

It is probably true to say that the feelings represent that part of personality which has been perhaps most often under-valued, neglected, or even openly despised. This was true in the past with regard to teaching, for from the teacher's point of view the feelings are a recent discovery. For the preacher the feelings came to the fore in the eighteenth century during the Methodist Revival. Then sprang up a widespread distrust of what was called "enthusiasm," which seems to continue even to-day against various forms of emotion. Yet, on the other hand, Matthew Arnold's famous definition of religion as being "morality touched with emotion" is a recognition of the place of feeling in religion. While Prof. Peake in "Christianity, its Nature and Truth," says, "Religion is emotion," and though we may not agree with him, we must be

grateful to a modern scholar for the stress he lays on the emotional side of religion.

One reason for the common distrust of the feelings is the fact that untrained people have played upon the feelings of others, and have not been able to mould red-hot emotions into enduring sentiments. The preacher who ignores psychology has taken fright and left the emotional side of religion alone. Another reason is our natural dislike of any display of feeling, and, when religion is influenced by such a display, in many eyes the value of religion is discounted.

In spite of this, the emotional part of personality, whose depths we can never fully sound, is more important than the ordinary person thinks: most people are influenced by it more than they care to admit, and it is the guiding force for the majority of uneducated people; we can admit this without being bound to the ultimate division of personality into self, sex and herd instincts.

The way to the will often lies through large tracts of feeling, and for many preachers it is uncharted; an appeal to the powers of thought falls on unheeding ears when the troubled waters of feeling are stirred, and the preacher is vaguely conscious of missing fire. Constant study of the members of the congregation in their own homes, amid the joys and sorrows, ups and downs of life, is essential to learn how to approach the feelings.

The right stimulus applied to memory will often awaken the feelings instantly, affording a direct approach to the will. This struck the writer years ago when a man thanked him for choosing the hymn, "There is a green hill far away." He said: "I have not sung that since I was a child"; similarly other children's hymns have been tried with success.

A certain missioner when taking parochial missions

often before the address used to choose a stirring hymn of praise; at other times special intercessions and thanksgivings were used before the sermon, the thanksgivings ending by the singing of the Doxology while the people were still kneeling. In each instance the congregation "let themselves go" and invariably settled well to listen afterwards. At such times the feelings were approached before the thoughts, and there was no need to appeal to the feelings again in preaching.

Sometimes the order of approach is imagination, feelings, will; the classical illustration is the instance of Nathan rebuking David (2 Sam. xii.). The imagination of David works at once, and his feelings are skilfully worked on before he is aware of it. But this is not all, for he is aroused to action, and so has no means of defence to ward off the master-thrust of "Thou art the man." Here for many people the interest of the story ends, but for us it is well to notice verse 13, which records David's repentance and the assurance of forgiveness. The whole incident stands as a wonderful example for the preacher in the delicate task of appealing to the feelings with a view to winning the whole man for God.

In this section, adhering to the distinction above, some of the primary feelings are touched upon: fear, anger, sorrow, curiosity, and "God-need." Of the sentiments, prominence is given to only two, love and hate. The transition from a primary emotion is clearly seen in fear, which passes into sentiments of respect or reverence, or at least is a large part of it in a higher sense. Sympathy becomes active philanthropy or social service; sorrow becomes for the Christian the sentiment of abiding penitence; but it is more difficult to try to analyse sentiments such as justice or gratitude.

Fear.—During the Great War a suggestive book appeared called "Faith or Fear," by Donald Hankey, a striking title, and one calculated to make men think; we can say, at any rate, that it recognised fear as a primary feeling. A few references to the Old and New Testament tend to support this.

The Hebrew of the Old Testament has several words which are rendered in English by the word fear. These words have various shades of meaning ranging from abject terror to reverence. Something of this can be seen by grouping different texts together, when it becomes obvious that more meanings than one must be given to fear. The higher ideas of awe and reverence are perhaps best known by the familiar phrase: "The fear of the Lord is the beginning of wisdom" (Ps. cxi. 10; cp. Prov. i. 7; Job xxviii. 28), and "Serve the Lord with fear" (Ps. ii. 11).

Perhaps the most striking reference to fear on the other extreme of dread is: "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth" (Isa. xxiv. 17); cp. "Fear and a snare is come upon us" (Lam. iii. 47). In these passages fear is spoken of in an absolute sense, almost similar to the way in which Wisdom is personified in the Book of Proverbs. The New Testament furnishes some graphic pictures of fear, as in the account of stilling the tempest, when Jesus said to the disciples: "Why are ye so fearful? How is it that ye have no faith?" (Mark iv. 40); ". . . men's hearts failing them for fear" (Luke xxi. 26); "without were fightings: within were fears" (2 Cor. vii. 5).

In studying primitive peoples, especially in their ideas of religion and the unseen, it is soon discovered that fear plays a large part in life. In civilised people, who are sometimes amused at the superstitious fears of backward races, the fear instinct is often buried deeply,

but it is nevertheless there. In some instances, as in the fear of death, this is greater among some civilised people than among unlettered natives. It would also probably be true to say that if certain natives could understand the dread some of us have of infection they in their turn would laugh !

The best part of the savage's fear is really awe in the presence of unseen spiritual powers : the worst part is terror because he thinks that some at least of those powers are evil. The best part of fear naturally passes into higher forms of religion, and the Psalmist's words of exhortation, " Serve the Lord with fear, and rejoice unto Him with reverence," will preserve it for the most advanced Christian.

The worst part of fear is one of the disintegrating forces of personality ; therefore fear must not be played on by the preacher directly ; he can be faithful in warning and rebuking without doing this. Fears should never be treated lightly, neither should they be wrongly allayed.

" Perfect love casteth out fear," but behind love must be the " faith which energies by love." The faculty for faith seems to be universal, and we may say that it lives on the other side of the same street as fear. The contrast has been well brought out by Dr. Worcester, who says : " The emotion of fear disintegrates, disharmonises the inner life, while its opposite, faith, unifies, literally makes whole."* Faith needs a definite object, at its highest a Person, and Jesus says for all time : " Be of good cheer : it is I, be not afraid." The writer, therefore, of " Faith or Fear " was wise, for the title is a challenge to experience. The Psalmist supplies us with just that transition from fear to faith which we need : " Though I am sometimes afraid, yet put I my trust in Thee " (Ps. lvi. 3, P.B. Version).

* " The Christian Religion as a Healing Power."

Anger.—Anger as a primary feeling can be easily illustrated from experience, as when someone said that as a boy he disliked the hymn, "We are but little children weak," because he felt that the hymn knew too much about little boys! The crux lay in the verse:

> "When deep within our swelling hearts
> The thoughts of pride and anger rise,
> When bitter words are on our tongues
> And tears of passion in our eyes."

A Psalmist's experience bears this out and also furnishes an illustration of a primary instinct sweeping away all resistance of the will in a sudden outburst. "My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue" (Ps. xxxix. 3).

Perhaps it will be best to confine ourselves to two aspects, the right and wrong sides of anger. For the fact that there is a right side of anger we may urge the following reasons: The example of Christ, "And when He had looked round about on them with anger" (Mark iii. 5); the apostolic injunction, "Be ye angry, and sin not" (Eph. iv. 26); and the natural feeling which arises at instances of cruelty, injustice, or oppression, as when Nathan appealed to this in David. This right kind of anger is perhaps best called righteous indignation.

The wrong side of anger begins when a babe dances with passion or shows that sullenness which Augustine noticed. "I have seen jealousy in a babe. It could not speak, yet it eyed its twin brother with pale cheeks and look of hate."* Such facts remind parents that feelings must be disciplined and controlled.

At a later stage "losing the temper" and "letting fly" are other familiar phases of anger, and on no

* "Confessions of St. Augustine," ch. vii., Dr. Bigg's edition.

account can be justified. Canon Pym's account of an instance of anger is worth quoting here:

"The most awful anger I have ever seen was directed against myself. During the war, in France, a soldier who was driving a car of which I was the sole occupant nearly caused a general's car to swerve into a ditch. I was summoned to the general's side and received the full force of an explosion which I shall not easily forget. I have never been so well cursed, and not being allowed to answer back, I could observe the progress of the paroxysm. The general settled down to a good three minutes, though it seemed much longer, and what was forced upon my startled observation was that the more he said the angrier he became. He only stopped at last because he was so angry that he literally couldn't speak."*

That such displays of anger are wrong can be seen by reflecting on the question: Which requires more strength, to give way to anger or to control it? and by self-examination. For we find out by experience that after giving way to anger there is a sense of shame and a corresponding loss of power. Many people will not give due weight to these considerations, although they admit that a perpetually uncontrolled temper is wrong.

The words rage, wrath, retaliation, revenge are all on the wrong side of anger, and sometimes culminate in murder. With this well-known fact compare our Lord's words in which He teaches that anger breaks the spirit of the sixth commandment: "Whosoever is angry with his brother without a cause . . ." (Matt. v. 22).

Then there is an anger which is passive, as in the instance of the Elder Brother in the parable (Luke xv. 28). This passive anger, the sullen or sulky temper, shows a kind of control which, however, cannot be

* "More Psychology and the Christian Life," p. 112.

called self-control. The sudden burst of anger is very often a fault of a generous temperament, but no one can say anything to lighten the blame resting on sullenness. The duty towards one's neighbour covers this in suggestive words : " to bear no malice nor hatred in my heart."

The Christian ideal of love outlined by St. Paul says, among other things in praise of love, " Love is not easily provoked " (1 Cor. xiii.) ; with this may be compared Titus i. 7, where St. Paul includes among the Bishop's qualification, " not prone to anger." Anger is regarded as something negative, while love, the greatest of Christian sentiments, is its effective antidote.

It will be seen from these short statements about anger that, except on the lines of Nathan's appeal to David, this part of human personality cannot be appealed to from the pulpit ; but consideration of it is needed for personal guidance in dealing with individuals—alas ! even with Christian workers.

Sorrow.—In the Old Testament the English word sorrow is used to translate several different Hebrew words. A well-known concordance, in attempting to classify these words, uses among others the following : woe, lamentation, grief, pang, pain, affliction, sadness, torture, mourning. These words throw sidelights on the general idea of sorrow in its fullest sense.

When we look into our own experience from childhood onwards we find much to bear out the same far-reaching general idea. There were the times in our early childhood when not words but tears only could express our feelings—those feelings were not always anger, but often of indefinable sorrow. As we grew older we experienced sorrow through disappointment and difficulties ; it has been related to shame, anger and envy, among other things. Then in mature years we have felt it in regrets, bereavements, and so

on, and in some cases it has given a pessimistic strain to the whole of a life. These experiences, which coincide with the references to sorrow in Holy Writ, surely entitle us to count sorrow as one of the great divisions of our emotional nature.

When the preacher comes to recognise the fact of the sorrows of the world, and the great part that sorrow plays in everyday life, it is almost a truism to say that his first duty is to look within himself with a view to improving his powers of ministering to the sorrows of others.

A student of character once said that the sign indicating powers of sympathy was one of the rarest that he had noticed in studying the faces of people. Perhaps it is equally true to say that there is much counterfeit sympathy in the world, and the words of Dr. Johnson, spoken in the eighteenth century, are still needful: "We must clear our minds of cant."

It is the duty of the preacher to cultivate sympathy. Its power to help in intercourse with one's fellow-men is considerable, while to a parish priest, for instance, it can hardly be over-valued. Sympathy ought to radiate from the pulpit, for among the ordinary congregation there are probably some reserved people who, being unable to express themselves in conversation, appreciate and welcome sympathy in a sermon.

Some years ago a parish in the North of England had as vicar a scholarly Archdeacon who was a good preacher. His duties took him away from the parish a good deal. His successor was a quiet, mild man with no pretence to scholarship and without power as a preacher, yet the first year he was there the congregations in the church doubled. The secret lay in the sympathetic visiting of the vicar, so that when the people went to church they felt that their friend was speaking to them.

It is well that the title Man of Sorrows is used sometimes to describe our Blessed Saviour: it contains an appeal that goes straight to the heart. To those in sorrow through bereavement or misfortune, the preacher must be able to present Christ under this figure, as understanding them through kinship with human nature, and therefore able to help; then, too, the setting forth of eternal joy is always needed for those who are tempted to sorrow "even as others which have no hope." In this way a beautiful thought from a Psalm is fulfilled, for "Sorrow cometh in as a stranger and lodgeth for a night: but joy cometh in the morning" (Ps. xxx. 5).

There is, however, one kind of sorrow that the preacher needs to awaken—sorrow for sin. Not a sorrow for sin only, which may be but remorse, but a "godly sorrow (which) worketh repentance to salvation, (a repentance) not to be regretted . . ." (2 Cor. vii. 10). St. Peter, when he went out and wept bitterly, is the great New Testament illustration of this godly sorrow, as Judas is the great example of remorse.

Curiosity.—Curiosity is a primary instinct and is not easy to define; what hunger is to the body curiosity is to the mind. It is more connected with the powers of thought than some other forms of feeling seem to be. It is very noticeable in children from earliest years, and in a bad sense it has to be checked, as, for instance, in a child unduly inquisitive; but in a good sense it has to be encouraged, as in asking questions to obtain knowledge; it is this which makes pioneers in science.

As the ordinary person grows older he often becomes schooled against simple curiosity, and is hardly aware that it exists. However, in the event of a murder, for example, taking place it is surprising how many people

go to look at the spot, so deeply is elementary curiosity engrained in human nature.

In the Old Testament there are many instances of appeals to curiosity, and they are well worth studying. The first great instance is of Moses and the Burning Bush: "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt" (Ex. iii. 2, 3). Isaiah is a very striking example himself when commanded to walk barefoot for three years to be a sign to the people who would not respond to his teaching (Isa. xx.).

With the prophet Ezekiel are connected some of the most extraordinary appeals to curiosity in the Bible. He is told to take a tile and make a sketch of Jerusalem on it: " . . . this shall be a sign to the house of Israel" (ch. iv.); then he is told to shave his head and beard and divide the hair into three parts: each part is to be an object-lesson to the people (ch. v.); later he is told to remove his household goods in the sight of all the people (ch. xii.); yet he is to be a sign in a harder way. The desire of his eyes (his wife) is to be taken from him with a stroke, and he is told not to mourn: "So I spake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?" (xxiv. 18). Here the appeal to curiosity was successful, and the way was open for the full deliverance of his message.

The life of Jeremiah also gives several good illustrations of similar appeals. He is told to do certain things with a linen girdle (xv.); he has to take a potter's vessel and break it in the sight of the people as a sign of the coming destruction of Jerusalem (xix.); he wears bonds and a yoke as a sign that the neighbouring kings will be subdued under the king of Babylon (xxvii.);

he buys a field and openly preserves the deeds as a sign of the return from captivity (xxxii.); he prophesies the conquest of Egypt by the Babylonians by the curious sign of hiding large stones in a brick-kiln (xliii. 9).

Our Lord does not seem to have used the appeal to curiosity, for the parables hardly come under this heading. The nearest approach to it is probably when two disciples asked Him: "Master, where dwellest Thou? And He saith unto them, Come and see" (John i. 39). But perhaps it is better to take this as an illustration of the spirit of enquiry, which is a deeper stage. On one or two occasions He rebukes curiosity, as in asking the multitudes concerning John the Baptist, "What went ye out into the wilderness to see? . . ." (Matt. xi. 7); or when one said unto Him, "Lord, are there few that be saved?" He said unto them: "Strive to enter in at the strait gate" (Luke xiii. 23).

The use the preacher can make of the powers of curiosity can be divided into what may be done outside the church, and what is advisable to do in the actual sermon. The former comes under the heading, more or less, of advertising, though it would be better to divide advertising into attempts to arrest the attention and appeals to curiosity; a study of church notices will prove this. A well-known Bishop, years ago, in conducting a mission had a row of ginger-beer bottles with lighted candles in them outside the church, and it served the purpose of bringing in the curious. A Church Army evangelist was once laid out as a "corpse" and carried through the streets on the way to his mission hall, but a small boy tried sticking pins in the "corpse" and nearly upset the whole thing!

Outdoor evangelistic meetings or services during a mission furnish times when appeals to curiosity are

justified, for the preacher will feel with St. Paul, "that I might by all means save some," but it must be remembered that while almost any means may be useful to draw a crowd, curiosity will evaporate unless means are quickly used for deepening interest and holding attention. One of the simplest ways of drawing a crowd was used by a man at midday in a crowded London street. He spread a daily paper on the ground, placed his straw hat in the middle, walked round it three times, and a crowd collected; then he commenced to speak.

Processions of witness and Good Friday processions, even if never intended to depart from their original intention, may all the same indirectly stimulate the curious through Eye-Gate. Though no word be spoken, the minds of the onlookers have to form some opinions of a procession of witness, like the boy who, when he first saw such a procession, called out: "It's Christians awake!"

The appeal to curiosity in a church can only be attempted on a limited scale, for few would care to imitate the enterprising vicar who, when he found the congregation in his new parish almost nil, began to preach his sermons from different parts of the church. The people of the district then began to come to see from which part of the church he would next preach.

The appeal in a sermon, especially to the same congregation, must be sparingly used, for few of us would like to sit in the pew and hear sermons Sunday by Sunday begun like one the writer heard: "Now this morning, brethren, let us take Thomas's twin sister for a walk!"

God-Need.—This word has been coined to express the religious instinct, which is believed to be universal, in its simplest form largely consisting of feeling. The truest expression of this is in the oft-quoted words of

Augustine, who after an evil life was turned to God: "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee." This experience finds echoes in the experiences of countless lives in all ages.

The Old Testament contains many relevant passages, especially the Psalms. The following are typical: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul is athirst for God . . ." (xlii. 1); "I am poor and needy" (lxxxvi. 1); "He satisfieth the longing soul" (cvii. 9). The fact that these expressions quoted are from Psalmists and spiritual seers only serves to show that the feeling is diffused among various types of men.

A few New Testament quotations are also appropriate, as "Blessed are they which do hunger and thirst after righteousness" (Matt. v. 6); the prayer of the publican in the parable, "O God, be reconciled to me the sinner" (Luke xviii. 13); the question of the Philippian jailor, "What must I do to be saved?" (Acts xvi. 30).

But God-need is found in all religions from the lowest form of Animism onwards, as a writer on Animism observes: "In a word, I believe it to be the religious faculty destined by the Creator to meet His revelation of Himself—the restlessness that can never be satisfied till it find rest in Him—and that the process which now goes on when an Animist accepts Christianity is closely analogous to that process which went on in the Chosen Race to whom God revealed Himself of old" (Bishop Kennedy of Chota Nagpur).

Because God-need is undefined in many people they are inclined to deny its existence, but the feverish pursuit of pleasure, money, position, indicates to the thoughtful mind the restlessness which Augustine so truly describes. Our Lord's warning is still needed, "Be not anxious

for your life . . . after all these things do the Gentiles seek" (Matt. vi. 25, 32).

To carefully study this God-need, to awaken and develop it in man, is one of the primary duties of the preacher, who, growing in conviction of the truth and power of his message, should be able to say with St. Paul: "My God shall supply every need of you according to His riches in glory in Christ Jesus."

The Sentiments: Love.—In treating of love as a sentiment the object has been to keep on broad general lines, more especially to lead up to the thought of love as understood by the Christian. In this way we can see that when Prof. Henry Drummond called love "the greatest thing in the world" he clearly meant an abiding sentiment, as did also the poet who said, "It's love that makes the world go round." There is little need to try to prove that the capacity for love is universal, but as the word is often used loosely, there is need, even at the risk of saying the obvious, to look at it from various aspects.

The love of a baby for its mother is instinctive. "An infant crying in the night . . . with no language but a cry." The cry is that of the primary instinct for its mother.

When we consider the love of a child of eight for its parents, it has advanced a good deal, but yet cannot be reasoned about, for if pressed with the query, "Why do you love your mother?" the answer may be given: "Because I do." A child is credited with the following answer to the question: "What is the difference between liking and loving?" "I like my father and mother, but I love apple pie!" If this be true, it shows the awakening of self in a lower form of love or lust, with the instinctive side of the child-love forgotten and the stage begun when the little one is apt to take things for granted.

The love of adolescence, filial affection, when reasoned about, often adds the qualities of respect, esteem, gratitude. A good illustration of this was when a young man was heard to say of his father: "My father has a heart of gold. I love him because . . ." An exclamation like this links love to the powers of thought.

The mutual love of the opposite sexes leading to marriage is different again. At its highest it is complementary. The beginning of this is mutual attraction: the maturity of it mutual dependence. The love which draws together two of the same sex is the highest form of friendship, as in the instance of David and Jonathan, and that still rarer form of love when natural relationship is intensified, as in the renowned picture of George Eliot's of the Tullivers in the "Mill on the Floss," both help to show its many-sidedness.

The love of parents for their children completes the circle of love. This often entails sacrifice and makes large demands on the will. Love in sacrifice, and at its highest, is reached in Jesus Christ, who laid down His life even for His enemies.

Such briefly is an attempt to distinguish a few of the main forms of love with which we are familiar. One other way of referring to love as a whole is to think of it as one of the unifying forces of personality. Is it for this reason that the Divine command is given: "Thou shalt love the Lord thy God with all thy heart . . . mind . . . soul . . . strength"?

The love of the heart or mind—Hebrew psychology makes no distinction—is well illustrated by: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke vii. 47); this type of love is usually called gratitude. The thankful leper who "fell down at His feet, giving Him thanks" (Luke xvii. 16), is another

illustration; but the greatest instance of gratitude is perhaps: "We love because He first loved us" (1 John iv. 19, R.V.). Certain forms of affection and esteem can be classed under this heading, as when St. Paul told the Thessalonians the way to treat those who ministered to them, "to esteem them very highly in love for their work's sake" (1 Thess. v. 13).

The love of the soul which is commanded is perhaps best understood by what is called devotion, and probably the best illustration of it is the instance of the Holy Women in their last acts of devotion to our Lord. This devotion is spiritual intuition of the rarest sort, and has as one of its marks of identification the cry: "None of self, but all of Thee."

Loving God with the strength is surely another way of saying loving God with the will. This can be seen by reference to some words of our Lord: "If ye love Me ye will keep My commandments" (John xiv. 15). This sentence gives a picture of life from the point of view of duty, love leading to duty, and love as the active principle of life; as also in the command "Love one another." St. Paul caught this truth and left it in the immortal thirteenth chapter of 1 Corinthians, where in the fourth verse we could venture to translate: "Love is a great propelling power, and is kind."

Finally, more illustrations and instances than those above could be brought forward, but in passing let us reiterate: Love unifies personality and elevates it to its highest capacity. Love to God is the motive power for love to our neighbour, and all life and religion can be contained in this one sentiment. Yet the subject is so vast from the preacher's point of view that it would require volumes to describe in detail the many ways and examples of appealing to and developing love in man. One point only will be suggested, that is,

that first and last the preacher's motive must be: "The love of Christ constraineth us."

Hate.—As every person can more or less experience attraction toward other persons, so also in a greater or less degree people can feel repulsion, which is a natural instinct or feeling; for convenience let us use the word hate to cover all the ground from the first revulsion of feeling to the bitterest revenge.

Hate can become full-grown in an instant, as in the instance of offended love and pride in Potiphar's wife towards Joseph, or it can be a slow growth fed by comparisons and illogical reasonings, as apparently in the story of Cain and Abel, and in the treatment of Joseph by his brethren. The latter case also well illustrates the earlier stage of envy, the great sin of the eye.

Sometimes hate is known and acknowledged: then it often tries to seek reasons for its presence, as when Ahab, King of Israel, was intending to go to battle at Ramoth Gilead he consulted many prophets, but of Micaiah the prophet he said: "But I hate him, for he doth not prophesy good concerning me, but evil" (1 Kings xxii. 8). Ahab's feelings are well worth studying on a former occasion. He desired Naboth's vineyard to make a garden for himself, but Naboth could not part with it because it was the inheritance of his fathers. "And Ahab, came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid down upon his bed, and turned away his face, and would eat no bread." Although this passage would perhaps better suit the section on anger, it is worth noticing here as an example of sullen feelings which often beget hate.

But the greatest example of hate in the Bible is probably Herodias. In her case we can see that the initial

feeling of revulsion was the natural recoil of a bad character from an outstanding example of goodness; then she also saw her unlawful husband partly influenced by John the Baptist, heard of John's rebuke, and saw the king's fear. Her hate smouldered, but did not entirely blind her will, for she was ready to ask for John's head. Such revulsion at goodness no doubt forms a great part of the hatred of the world against which our Lord warned His disciples: "Ye shall be hated of all men for My name's sake." This must have been experienced, for the same thought is echoed in 1 John iii. 13: "Marvel not, brethren, if the world hate you." Another element in the world's hatred arose, and also arises now, through misunderstanding Christianity, especially in those doctrines which run counter to human nature, such as humility and forgiveness.

The sentiment of hate is too valuable to be neglected by the preacher, who must try and win it for God. St. Paul recognised this when he wrote: "Abhor that which is evil: cleave to that which is good" (Rom. xii. 9); but he is only quoting from a predecessor who said: "Hate the evil, love the good" (Amos v. 15); and he would also have been familiar with the same thought in the Psalms: "Ye that love the Lord, hate evil" (xcvii. 10). The blackness, awfulness and sinfulness of sin should be put before men with a view to the hate tendency against it; true repentance must contain hatred of sin, as in the hymn which says:

> "I hate the sins which made Thee mourn
> And drove Thee from my breast."

A more detailed study of the emotional side of personality need not be pursued here, but two more statements are needed before this section is closed. The first is that it is important to distinguish carefully between sentiments and sentimentalism; it is the latter

which brings discredit on the connection between emotion and religion. We cannot do better than quote the words of A. C. Turner to make this clear:

"Sentimentalism is the entertainment of moral affections without a real or reasoned belief in their applicability to the world, and so without feeling a necessity or duty to make them objects of will. The sentimentalist in practice either takes the world at its face value and regretfully accepts the necessity of adopting its methods, which he would fain avoid, or else he tries to make it tolerable by decking it out in the garments of his own fancy, and looks at himself and it through stained-glass windows which colour the unpleasant places and so hide the necessity of regeneration within and without. Both these states of mind leave radical selfishness untouched. The sentimentalist finds his duties not so much in studying how he may contribute to the world's betterment and regeneration, as in the cultivation and diffusion of emotions. He deals in hope and good wishes, but glosses over the necessary conditions of their realisation in practice. He remains selfish at bottom, because, while he entertains moral emotions, he has not exercised his mind upon their particular applications, and has not allowed himself to become possessed by them. He allows them to colour his conduct as best they may."*

Better words than these could not be found to show an attitude towards religion and life which largely ignores the will. The danger is a real one; and unless the preacher can form other points of contact with his flock than the pulpit he may not be fully aware of it.

Then, again, if one aim of the preacher be to form abiding and growing sentiments such as love, justice, reverence, the complex nature of these show that the emotional appeal must be interwoven with or supplemented by the appeal to the powers of thought already alluded to. This is very well stated in a recent book

* "Concerning Prayer," p. 408.

by C. E. Hudson and needs no further emphasis. He says: "Since an appeal to the feelings is likely to produce quick and visible results, a great temptation is thereby offered to the preacher or advocate. Perhaps all clergy would do well to memorise a dictum of Professor J. B. Pratt; it may be found on p. 183 of his book, 'The Religious Consciousness': 'To appeal to the emotions on questions where only reason and evidence are really relevant is to build upon sand.'

"We must not exaggerate. There are few religious questions—some would say, none—in which *only* reason is relevant. But there are many subjects in which it is at least *as* relevant as emotion. Can it be denied that the temptation to leave it out is a real one: to forget that every soul includes a mind, and that no 'spiritual' education which ignores the mind can be adequate or lasting? It is easy to create a pleasant, comfortable, religious-warm-bath atmosphere by a service of emotional and rather meaningless hymns, a few rhythmically monotonous prayers and a vaguely emotional appeal from the pulpit, and then to persuade ourselves that the general sense of well-being and satisfaction thereby produced is a proof of the presence of the Spirit—the Spirit, forsooth, of Wisdom, Understanding, Counsel, Knowledge."*

X

PERSONALITY APPROACHED THROUGH WILL

WILL is very difficult to deal with briefly, but a very simple and instructive way is through the idea of value.

By the time the individual has arrived at years of

* "Recent Psychology and the Christian Religion," p. 81.

relative discretion and responsibility, a given situation will suggest various possibilities of action between which he has to choose. Broadly speaking, he does not act in any one way unless he sees that in some senses it is worth his while. That means that he has certain standards of value: some sort of classification of things worth doing and not worth doing, of ends or purposes to be achieved.

The nucleus of his character is to be found in what he values and desires, together with the varying constancy of his desires and the varying degree of tenacity with which he carries them out; by desires we do not mean feelings, but permanent tendencies to act, permanent attitudes of mind.

The vital question for psychology is the casual question how these standards of value are formed, and for the teacher this is also the vital question, because he can only affect these standards so far as he can control their natural causes. In principle you cannot rule out any side of complex human nature from contributing to the formation of these principles of valuation; rudimentary instinctive impulses, feeling, thought, imagination all come in. Sentiments as above described are of great importance. To show the way in which all these contribute, take the appeal to A to help B, who is in distress: to make it worth while to A you may make use of (1) primitive feeling such as sympathy (the tendency to feel with), what is called "tender emotion" (the feeling leading to caresses and endearing epithets); (2) imagination (the power of picturing a situation vividly); (3) reflection (the rational idea of justice: "Why should I be better off than B?") etc. Summing up: an act of will is an act of choice. My choice is determined by my principles of valuation or values (in short): my values are acquired by me through life in various ways. Therefore

the vital issue is the acquisition of proper principles of valuation, or, in untechnical language, in my liking the right things.

A short reference to the time-honoured subject of freewill must be made here. For the average Christian, perhaps, the most helpful statement is that of Tennyson's:

> "Our wills are ours, we know not how;
> Our wills are ours, to make them Thine."

A very good definition is to be found in a criticism of Bishop W. Temple's on the religious experience underlying the "Confessions of Augustine." "He reached the true conception of the will and its freedom—not fatalism, not libertarianism, but self-determination."* Here is a *via media* between two extremes which gives us the right perspective.

To this we could add some illuminating words of Canon Streeter: "The element of spontaneity which we cannot but recognise in thought must be read back into will also. Indeed, there is much to be said for the view that spontaneity is of the essence of life itself"; and again: ". . . the spontaneity of thought, implied in the possibility of distinguishing truth from falsehood, involves also some measure of spontaneity in conation also. Free thought implies freewill, that is, the possibility of actions which cannot wholly be represented as particular cases of a general law."†

The greatest passages in the Bible which refer to freewill are probably the portions of the book of Ezekiel, especially ch. xiv. and xviii., which bring out individual responsibility in the sight of God. In commenting on this Dr. A. B. Davidson says: "Before God, and in relation to Him, each man is a free moral agent, at

* "Foundations," p. 237; cp. "Mens Creatrix," ch. xiii.
† "Reality," pp. 78, 93.

liberty to determine; and, as he is at liberty to determine, so the duty of determining lies upon him and cannot be shifted."*

Of course, the Bible generally assumes that man has this power of choice, or else the appeals and the rebukes of the prophets would be mockery, the tender invitations of the Saviour a delusion, and the zeal of St. Paul foolishness; common speech also assumes it and daily actions support it. We can still in some measure say with Dr. Johnson about freewill: "All argument is against it and all experience is for it."

Experience teaches us that the will can be trained in different ways, meaning by this, not the training of a separate faculty, but the education of the whole personality, as Professor Hocking finely says: "The whole meaning of education is wrapped up in the process of evoking the will; and apart from it nothing in education can be either understood or placed. The will can develop only as the several instincts wake up and supply examples of the goods and evils of experience."† This training of the will gives rise to the words self-denial, self-restraint, self-control, discipline, etc. These ideas apart from religion play a great part in life in such varied things as to excel in sport, to be a soldier, or a servant in any capacity, to work at a trade or profession with the idea of getting on, to learn a language; in fact, in almost every person's daily life there is something of this self-surrender. A religion without large elements of trained will in it is almost valueless: there are many who still draw back at: "Let him deny himself and follow Me."

Another fact of experience is that the will of one man can influence and even dominate others. A great

* "The Theology of the Old Testament," p. 222.

† "Human Nature and its Remaking," p. 258.

example of this is Napoleon. Such domination of will as exhibited by him represents the active side of will: the putting forth of strength and the gathering up of the whole personality in purpose; but if we may trust the oft-quoted words which are attributed to Napoleon, he seems to have been conscious of the limitations of his power. "I have to be seen to be obeyed, but Jesus Christ, looking down the long centuries, calmly asks for the human heart, and what's more He gets it."

Conversely, it is true that wills can submit to and be guided by other wills, as an accomplice in a crime, a recruit in the Army or Navy, any beginner at a trade, a servant of a good master, in forms of hero-worship, and so on. This connotes the passive side of the will, and is familiar to us in such words as submission, surrender, or loyalty. These ideas of learning and surrender reach their highest in religion as seen in the Old Testament in the picture of Wisdom personified crying, "My son, give me thine heart," and in the New Testament in the call of Christ; it is not too much to affirm that they are easily grasped by ordinary people, even if not readily carried out in practice.

This idea of submission can run to excess in many ordinary things; for a man can become a slave to avarice, lust, drink, gambling; and "No man can be a slave to two masters," said our Lord. On the other hand, St. Paul can call himself the bondservant or slave of Christ, but many people without any noticeable spiritual experience think that such a view of religion takes all the pleasure and happiness out of life, and consequently that parsons are "kill-joys." Those who have Christian experience know that the prayer is true which tells of God, "Whose service is perfect freedom." It is as if a man take his will to God and says: "Take my will and make it Thine: I surrender to Thee"; and

then God says: "Take back all your powers and use them to the full in My service."

The importance of the will in religion cannot easily be over-estimated. In it we recognise the key to personality, to its control and to all subsequent life. The highest and most difficult ideas of religion are associated with it, whether of passive surrender or active continuance: "Come unto Me, and I will give you rest," and "He that endureth to the end, the same shall be saved." In face of a good deal of rash statements that have been made lately about the place of will in personality it is important to find a thinker of the standing of Canon Streeter referring to the will in the following terms: "Recent psychology has emphasised the dependence of thought on desire; indeed, there are those who would regard reason as a function of 'conation,' that is, of will and desire. Thought, desire and will are indissoluble elements in a single vital process; *yet biologically conation seems prior in importance—and, to a large extent, in time.* Even in human life, thought is exercised mainly in devising means to ends defined by the satisfaction of practical need."*

This importance of the will can be seen if we briefly consider the fact of sin in relation to different parts of personality, as in the following there is little doubt which is the worst form: (1) The phrase of the Litany "negligences and ignorances" covers a great deal of ground, and largely concerns sins of thought; (2) the yielding to sudden impulses = feeling; (3) the giving way to temptation after a struggle = passive will; (4) but the deliberately choosing of evil or planning evil with set purpose = active will. It represents the personality in a state of control and integration directed to bad ends.

But we must not pursue our analysis unduly, for the

* "Reality," p. 77 (the italics are ours)

approach to the will from the point of view of the preacher has to be dealt with. We have already dealt at length with the normal approach through the powers of thought, and suggested a few ideas dealing with the approach through the feelings, so it follows necessarily that any approach to the will directly can only be dealt with very briefly, for it is a difficult thing for the preacher to attempt to approach the will otherwise than by the ordinary processes of thought, or imagination and feelings.

Our conclusions can be largely summed up in three dogmatic statements, the first of which has to be put in negative form. The will cannot be won by an exhibition of will. The classical illustration of this is the instance of Rehoboam, who, after the death of his father Solomon, received a deputation from the people begging him to lighten their lot. The elders advised him to "speak good words to them, then they will be thy servants for ever." Alas! Rehoboam took the counsel of the young men, which was the very opposite, and said to the people: "And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." His blind exhibition of will was disastrous in its results, for the ten tribes revolted: he is a standing warning for all time.

The story of Naaman (2 Kings v.) furnishes a good illustration of the right method of approach. When Naaman turned away disconsolately from the King of Israel and came to Elisha to be cured of his leprosy, all that the prophet did was to tell him to go and wash in Jordan seven times, "but he turned and went away in a rage." His servants, however, came near and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" This

gentle approach to the will was successful, and gives a perfect example of the idea of persuasion, and among the minor characters of the Bible, these servants ought to be specially valued as an example for the preacher.

Experience teaches that you can compel a child to pay attention in school by awakening fear of punishment, but this does not win the affections nor beget the highest loyalty of pupil to teacher. You may compel a child to say prayers, but you cannot compel him to pray, for the simple reason that true prayer includes the whole human personality.

The prophet Jeremiah furnishes a few examples of the more or less direct approach to the will. "Break up your fallow ground" (iv. 3); "Stand ye in the ways and see, and ask for the old paths, where there is the good way, and walk therein. . . . But they said, We will not walk therein" (vi. 16). The latter sentence shows that the appeal was not successful. "Amend your ways and your doings." This occurs at the beginning of a prophecy and is a direct appeal to the will.

The greatest illustration of the direct appeal to the will in the New Testament is the Epistle of St. James, for "in the one hundred and eight verses, fifty-four imperatives have been counted."*

Our second statement is also in the nature of a warning. The will cannot be coerced by excessive appeals directly to the emotions. Examples of this can be met with sometimes in street preachers. It is noticeable in references to impending death, to awaken fear, or the death of relations, which stirs up sorrow; or, for example, by a tearful sermon on the death of Absolom; by threatenings to awaken fear of future punishment, or by dwelling too much on the physical sufferings of our Lord. These excesses, of course, need not blind us

* Dr. Moffat, "Introduction to the Literature of the New Testament," p. 464.

to the fact already referred to that a wise appeal to the higher sentiment of sympathy will often lead to the influencing for good of the strongest will. An example of this is an instance of a hard-headed business man, who was lapsing from church, being simply amazed at his clergyman going out of his way to visit his little daughter, who was a patient at an isolation hospital where the parents were not allowed to visit.

The last statement is that the appeal to the will ought never to take place at the beginning of a sermon. The writer once saw an illustration of this which was an object-lesson. A certain village in the North of England used to make a great deal of its Harvest Festival and invariably had outside preachers. A neighbouring vicar, who had a reputation for not being able to get on with his people, preached on the Sunday morning. From the first sentence, his sermon was a challenge to the will. He not only failed to get the attention of the people, but created quite an unpleasant atmosphere in the church. Illustrations of this kind need not be multiplied, but in bringing these last three sections to a close, may we reiterate the main contention in the following way?

It is possible to preach interesting sermons, that are interesting and no more, as when a Doctor of Divinity in preaching on the parable of the Pharisee and the Publican, spent the whole time in describing the pavement of the Temple; it is also possible to preach touching sermons that are touching only; and it is equally true that some sermons put people's backs up from the very beginning. All these types show that the proper place has not been given to the will. This is well described in some able words of A. W. Pollard: "The will is of immense importance, but its special function is the persevering maintenance of the right orientation and the right expectancy, so that the one thing which

we can pray for without any fear of a reversed effect is for the union of our will with that of the personal beauty, truth and goodness whom we call God."*

XI

MAN, AS A MORAL, TRUTH AND ÆSTHETIC CONSCIOUSNESS

ANY description of human personality for the preacher would be incomplete without a brief reference to the moral side, though perhaps, strictly speaking, this passes from the province of psychology into that of philosophy and religion. This is still referred to generally as conscience, though now it is thought better to state the fact a little differently and say: "Man is a moral consciousness or has a moral consciousness."

The conception of conscience as a special faculty was due largely to the contrast between the intuitive nature of the actual moral judgment with the syllogistic and discursive reasoning of rational ethical theory. But it was based upon a misunderstanding. You will find on examination that the practical application of any kind of knowledge, purely secular and having nothing to do with morals, is of the same intuitive order. You see at once that the piece of wood will fit, that the commercial deal will be profitable, and so on. Hence the intuitive nature of the practical moral consciousness can be treated psychologically. Just as you apply your principles of commercial advantage or technical knowledge in a direct intuitive sort of fashion, so, if you have moral ideas at all, you naturally apply them in this way. Therefore the training of the conscience simply

* "The Necessity of Art," p. 123.

means making your moral ideas more effective in practice, and is all the more necessary..

Still the older ideas of conscience are worth noting here, and we turn naturally to Bishop Butler, who in his "Analogy" defined it as: "That sense of right and wrong which God has implanted in the nature of every man." Again, in one of his famous sermons, which Dean Rashdall called a "classical vindication of the authority of the Moral Consciousness,"* he describes the function of conscience as "determining some actions to be in themselves evil, wrong, unjust—which without being consulted, without being advised, magisterially exerts itself." He further calls it "a superior principle of reflection." It is interesting to notice how the last definition connects it with the powers of thought, as also when the workings of the moral sense are made known by a blush of shame, it seems to connect with the feelings, and when it passes judgment on past conduct and leads to resolutions and a new idea of duty, it is closely allied to the will. Therefore the description of man as having a moral consciousness is not only more true than the older definition, but also hints that it is a unifying factor of personality.

"All men have conscience, that is, all men to some extent judge their actual character and conduct by comparison with an ideal formed from their sense of absolute goodness. Many men experience this ideal as God's will for them, and so conscience becomes the channel of religious experience."† With this let us compare Professor Hocking's words about conscience, "a strand of self-judgment which is original with every individual, and in this sense belongs to original human nature."‡ But "it does not follow

* "Philosophy and Religion," p. 86.
† Bishop W. Temple, "Christus Veritas," p. 35.
‡ "Human Nature and its Remaking," p. 111.

that all men have an equally clear and delicate moral consciousness. The power of discriminating moral values differs as widely as the power of distinguishing musical sounds, or of appreciating what is excellent in music."* And, also, "The Christian conscience has not reached its full stature yet. . . . The unending task of the Church is to foster this slow and delicate growth. That is the object of all the 'pastoral work' undertaken by the clergy. Whatever the method we adopt, our aim is to make the conscience of those to whom we minister more sensitive, more free from prejudice and more imperious."†

The Bible is full of illustrations of this moral capacity, and the following, which are some of the chief ones, are arranged under some familiar words which we connect with the word conscience; the list is far from complete and inevitably overlaps in places.

The awakening conscience is shown by, "I was afraid and I hid myself" (Gen. iii. 10); in the New Testament the Prodigal Son is perhaps the best example, "And when he came to himself"; also the parable of the Two Sons is a good illustration. The one son promised to go to work in the vineyard and did not go: the other refused to go at first, but his better judgment prevailed and he afterwards went (Matt. xxi. 28).

The troubled conscience is illustrated by Cain's question, "Am I my brother's keeper?" (Gen. iv. 9); by Jacob's action when he expected to meet his brother whom he had wronged, by preparing a large present to go before, "for he said, I will appease him with the present" (Gen. xxxii. 20); by the effect of the handwriting on the wall at Belshazzar's infamous feast when "the king's countenance was changed and his thoughts troubled him" (Dan. v. 6).

* "Philosophy and Religion," p. 66.

† Canon Malden in "Watchman, what of the Night?" p. 42.

The questioning conscience receives support from Joseph: "How can I do this great wickedness and sin against God?" and Job when he rebuked his wife for urging him to renounce God and die: "What? shall we receive good at the hands of God, and shall we not receive evil?" (Job ii. 10).

The approving conscience also has some Biblical support, as Samuel's *apologia* after Saul had been anointed King (1 Sam. xii. 3); as Daniel when he "purposed in his heart that he would not defile himself with the portion of the king's meat" (Dan. i. 8).

In the Gospels, perhaps the best instance is when our Lord healed a woman on the Sabbath day, who had had a spirit of infirmity for eighteen years. This caused an outburst of indignation, but Jesus reasoned with the people, "and when He had said all these things all His adversaries were ashamed" (Luke xiii. 17). In St. Paul's speech to the elders of Ephesus we have a picture of the Apostle with a clear conscience (Acts xx. 17-36); and in his defence before the Sanhedrin he begins: "I have lived in all good conscience before God unto this day" (Acts xxiii. 1).

The accusing conscience, describes Saul's confession after David had spared his life: "I have played the fool and erred exceedingly" (1 Sam. xxvi. 21); and David after Nathan's message, "I have sinned against the Lord" (2 Sam. xii. 13). It could be used to describe the man in the parable who had no wedding garment, for in answer to the question, "Friend, how camest thou in hither not having a wedding garment?" he was speechless (Matt. xxii.). Herod thinks that Jesus is John the Baptist risen from the dead; this seems to imply that the death of John lay on his conscience. The accusing conscience becomes the condemning conscience in the instance of Judas.

Sometimes the phrase no conscience is used to describe

people. In the Old Testament Ahab and Jezebel in their methods of obtaining Naboth's vineyard, and Gehazi could be included here. In the New Testament in the instance of the rich man in the parable we see conscience deadened by the complacency of luxury, and in the parable of the Unmerciful Servant we see how hypocrisy, lack of sympathy, and vindictiveness had dulled and blinded moral consciousness.

Before leaving the subject it is necessary to make the statement that conscience by itself is not a certain guide. It is true to say that those Christians who only recognise the authority of the "Inner Light" have been, and are, led to strange extravagances. The moral consciousness is certainly a sphere where the Holy Spirit works, but sometimes men have attributed to the Spirit the workings of their own imperfect consciences. Bishop Gore wisely says: "We are also obliged to enlighten our conscience and to keep it enlightened. It is as much liable to error as our uninstructed intelligence, as much liable to failure as our sight. . . . It is certain, unless it is educated, to give wrong information. And the way to educate it, is to put it to school with the 'Light of the World.' Alas! there must be multitudes of respectable and self-enlightened people of whom it is true that the light which is in them is darkness."*

The appeal to conscience is a subject which ought to play a great part in sermons; it concerns, of course, the matter, rather than the method of presenting it, and therefore need not be enlarged upon here.

Man's Truth Consciousness.—While the majority of men are ready to admit that man is a moral consciousness, yet to use the phrase truth consciousness and apply it to human personality is to attempt to popularise that which to some appears novel, so great is the need still of what Clutton-Brock called a philosophy of the

* "Sermon on the Mount," p. 147.

spirit, that realisation of the ultimate values of goodness, truth and beauty.

Truth is one of those small words with which we are so familiar that it falls on our ears or passes before our eyes pleasantly and easily, but often fails to leave with us its depths of meaning; nevertheless, common use of the word is an argument, however simple it may seem, for man having a capacity for its general appreciation. Kindred words and ideas bear this out, for sincerity is universally respected, and shams are universally condemned; affectation furnishes a stock idea for each generation to ridicule; outward appearances no more indicated the real man in the days of Samuel than they do in the present day.

Philosophers of the past as well as those of to-day would probably desire to be known not so much as lovers of wisdom, but seekers after truth. In this no one has stood alone, but rather in interdependent evolution the seekers have pursued their quest, many wise enough to know that their "little systems" are but "broken lights" of the whole concept of truth.

The ever-growing body of scientists from the dawn of science to the present age have all been intent on the search for truth, thereby bearing their witness as well to the truth consciousness.

Non-Christian religions in all ages from the crudest Animism to the highest types of Buddhism all represent reachings out after truth, springing from that capacity and longing for truth which in varying degrees is in us all. This culminates in Christianity, especially in the Fourth Gospel, where truth is one of the greatest words, and where truth reaches its highest in the Person who dared to say: "I am the truth."

"Truth in this Gospel in some ways corresponds to what we should call 'reality.' That is 'true' which completely corresponds to the highest conception that

can be formed of the thing. All sensible things are feeble reflections of the supra-sensible realities which exist in heaven, the sphere of real being. So Christ not only bears witness to the truth of which Pilate is ignorant, but *is* the truth. In Him consist the realities of which the things in the 'world' are imperfect copies. By union with Him men can share in the 'truth,' the 'highest' in every sphere, not merely in the intellectual. Truth is not only thought and told, it is 'done' by those who are of it, in virtue of their rebirth into the higher spiritual life."*

The consideration of man as a truth consciousness stands as a timely warning to the preacher against looseness of thinking, reluctance in truth seeking, and shallowness of life; but it will furnish a means of encouragement, as a response to earnestness, sincerity, and conviction—the preacher will be content to sow.

Man as an Æsthetic Consciousness.—To write in a few words on this important theme is almost an impossibility: it is better to quote, make a few remarks and then leave the subject for further self-application. Reference is bound to be made again to A. Clutton-Brock, for his chapter on the æsthetic activity furnishes perhaps the best introduction to the subject. He says: "We are aware, however, of our constant sense of what we call the beauty and ugliness of things. We say that things are beautiful or ugly, as we say that they are true or untrue, good or evil. And we say this not only of the things that are beautiful or ugly to the eye. A thought, an action may be beautiful or ugly to us, and that not merely by metaphor. We exercise an æsthetic judgment about all things, which we know to be different from our moral or our intellectual judgment. We have an æsthetic value for all things, which we know to be different from our moral and intellectual values;

* Dr. A. E. Brooke, "Peake's Commentary," p. 745.

and it is this value which we express when we use the words beautiful and ugly. Further, we know this value to be absolute, just like our moral and intellectual values. We do not value that which we call beautiful because it is true or because it is good, but because it is beautiful. Our sense of its beauty may be connected with our sense of its truth or goodness, but it is different. The æsthetic feeling can be clearly distinguished from the moral or the intellectual, and so the æsthetic value can be clearly distinguished also."*

The teaching of this late lamented author from a popular point of view seemed at first like a voice crying in the wilderness, but the stir which "The Ultimate Belief" caused was a testimony not only of a need discovered but a need supplied. This book has been succeeded by "The Necessity of Art," which it is no exaggeration to say is one of the most valuable books published of recent years; there is still room for many more disciples to affirm and emphasise such teaching.

The evolution of the æsthetic consciousness is slow, and in connection with our religious life this slowness is seen, for example, in the way in which we tolerate bad art in our churches, and refuse to part with some atrocious hymn tunes. But the evolution is a real one, as a simple illustration will show.

On the edge of a large city stands a noble church erected in 1868, and nearly all its windows are of stained glass. The first two windows to be filled were put in soon after it was built: now they even make the verger shudder! Successive windows were filled from time to time, leading gradually to better things, until a few years ago the great east window became a memorial one and a work of real art, marking such an advance that was not dreamt of when the first windows satisfied contemporary taste.

* "The Ultimate Belief," p. 68.

In this evolution of the æsthetic consciousness the preacher must take his share in fearlessly setting forth the highest ideals, knowing that whether in regard to goodness, truth, or beauty, with Tennyson, it is still true: "We needs must love the highest when we see it."

XII

SOUL AND SPIRIT

A FEW words seem necessary under this heading; for when we speak of man under these terms, we are laying stress, and rightly so, on the unity of his nature.

There are two different words in the Old Testament in Hebrew for soul and spirit, and they are used with varying shades of meaning. Dr. A. B. Davidson, in summing up a discussion on the subject, says: "The spirit of man and the soul of man are not different things, but the same thing under different aspects. Spirit connotes energy, power, especially vital power; and man's inner life in such aspects as exhibiting power, energy, life of whatever kind, is spoken of as spirit. . . . The soul, on the other hand, is the seat of the sensibilities. The idea of 'spirit' is more that of something objective and impersonal; that of 'soul' suggests what is reflexive and individual."* The New Testament also supplies two words for soul and spirit. This is all made more difficult for the English reader by the facts that the translation is not always uniform; the words are used in a loose colloquial way, and often interchangeably; and Hebrew psychology differs from modern Western psychology.

We need to study each word in its context; we need to try to clear our thoughts and choose our speech, to

* "The Theology of the Old Testament," p. 202.

note, for example, the differences involved in comparing two statements, such as, man has a soul, and man is a soul or spirit; we shall not be far wrong to use the words interchangeably, though possibly it is better to keep spirit for the higher use, for we can say man's spirit: God's Spirit. It may at times be wise to use other phraseology, as when someone has tried to make it easier by talking of man's "organ of God-consciousness"* to cover both words.

This unity of man's personality must be our final thought, and is well described by Bishop Temple, who says: "As in ideal Democracy all the citizens together constitute the sovereign which each individually obeys, so in the fully developed personality all the impulses under the controlling supervision of Mind constitute a Soul or Self which all obey; and the truly free man or the man of strong will is not the man who may do anything at any moment, but the man who has some great purpose which he follows despite all impulses and all obstacles."†

To make this ideal realised by the individual is the preachers aim, or to put it in other words, we can say with Bishop Westcott, "To make life one harmonious whole, to realise the invisible, to anticipate the transfiguring of the Divine Presence, is all that is worth living for."‡ But, "as the individual cannot reach his real personality as an isolated unit, he cannot as an isolated unit attain to full communion with Christ,"§ so as a member of Christ's Church he must go out and take his place in the world of Christian service.

* C. L. Drawbridge, "Is Religion Undermined?"
† "Mens Creatrix," p. 171.
‡ "Westcott's Life and Letters."
§ Dean Inge, "Christian Mysticism," p. 68.

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